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ABSTRACT

This handbook contains 28 lessons on Soninke phonology and grammar and is intended particularly for Peace Corps volunteers in West Africa. Each lesson consists of explanations in English of Soninke grammatical features, vocabulary, and drills and exercises. An answer key and glossary complete the volume. (JB)

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SONINKE

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Grammar Handbook

by Martha B. Kendall with Mamadou Soumare,
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1980

SONINKE

GRAMMAR

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INTRODUCTION

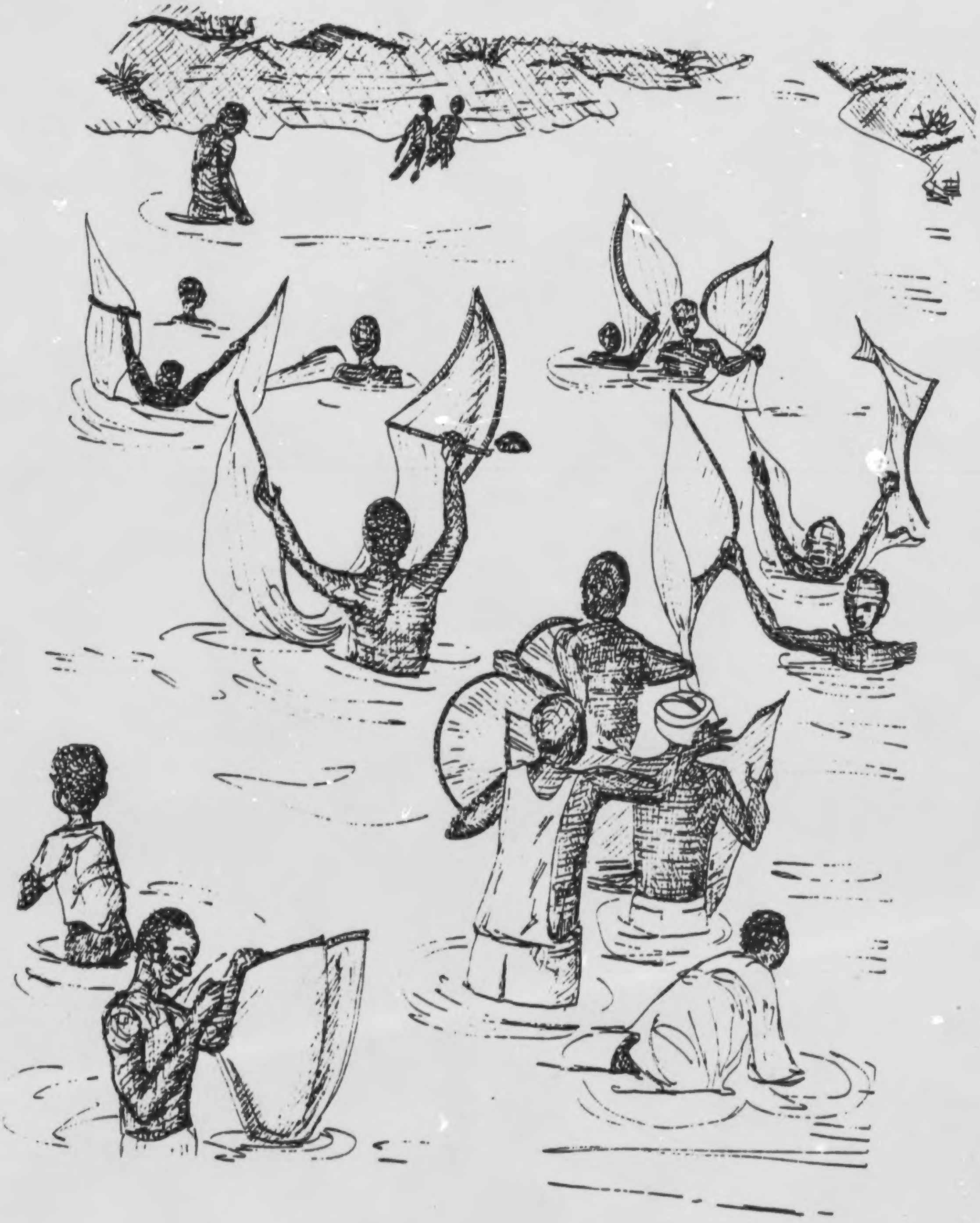
In constructing a grammar of a language, a linguist will often settle on one particular dialect and write about it as if its rules were characteristic of all the other variants. In this grammar we have chosen a dialect of Soninke that is spoken in the traditional region known as the Guidimakha (Guidimaxa). We settled on this dialect because it is Mamadou Soumare's mother tongue, and also because Guidimakha Soninke is spoken in Mali, Mauritania, Senegal and Guinea, and thus can be said to have the widest distribution of all the regional variants.

If you are trying to learn the Soninke of Nioro or Nara or Banamba or Yelemani in Mali, you will have to make certain adjustments to the Soninke represented here. We have tried to build conversion rules into the Grammar and the Special Skills Handbook so that you will not have to work them out by yourself, and we encourage you to use them. On the other hand, if you become fluent in Guidimakha Soninke and speak that dialect in Nioro, people will not only understand you, but they will be every bit as amazed and pleased as if you spoke perfect Nioro speech. The point is that so few westerners learn indigenous African languages that almost anything you can say will be a source of wonder for most of the Africans you meet.

It will also be a source of amusement. Don't be surprised if your attempts to speak Soninke evoke gales of laughter from native speakers of the language. They are not laughing at you; they are laughing at an unexpected situation. They are laughing at the idea of a tubaabu making adjustments to them, rather than requiring them to do all the social work. Learn to laugh at the situation yourself. Joke with people about your mistakes and use your status as a novice Soninke speaker to get help and practice. In other words, don't worry about "blowing it;" everyone will know that you weren't born speaking their language and everyone will expect you to foul things up from time to time. If they expect you to mangle an occasional phrase, you can be relaxed about it too.

Expect them to give you little "tests" as you get better. It is not at all unusual to be interested in another person's progress on some skill, so you can be certain that your Soninke friends will be interested in your progress with their language. They will start to vary the greetings, drop proverbs and traditional sayings into conversations, speed up the pace of their talk. Get into the spirit of these trials and learn to play with them. Memorize your own proverbs. Listen carefully when people talk to each other and try to use what they say. Learn how Soninkes cover their own mistakes and try these same techniques out on them. In other words, try to make language learning an interesting challenge, not a dreary task.

A lot of Americans think that they cannot learn a foreign language because they were unsuccessful in language classes in high school or college. Face it, trying to learn a language in a classroom is very hard work because it is so unnatural. If you hear Soninke spoken around you all day long, you *will* learn it, and you will learn it well if you get involved with it. In the sink-or-swim atmosphere of a village, the language will come to you faster and more naturally than you would have believed possible. You will have moments of discouragement of course, and you will think from time to time that you aren't doing very well. You are! Remember that there was a time when you didn't know a word of this language. That is the baseline against which you should measure your progress. You should not compare yourself to people who learned Soninke at their mothers' knees. At any rate, we wish you luck and give you our best wishes, and we hope our grammer helps.



SONINKE

GRAMMAR HANDBOOK

LESSON ONE

Spelling and Pronunciation

NOTE TO THE LEARNER

You can read the explanations in this lesson before class and then in class have the teacher pronounce the Soninke examples. Alternatively, take the first several minutes of class time to read over the explanations and then listen to the teacher's pronunciation of the Soninke words.

1.1 *General Remarks on the Soninke Writing System*. The system we use to write Soninke is a revised version of one developed by the Malian Commission for Functional Literacy and Applied Linguistics, a branch of the Ministry of National Education. It is based on the principle that each sound should be represented by one and only one letter, and that each letter should have one and only one pronunciation. The sole exception to this general rule, at least with respect to the consonants, is with *ny*. This pair of letters is used to represent the kind of *n* heard in the English word *onion* or *annual*, or the Spanish word *mañana*. The practice of writing this sound with two symbols is very widespread in West African spelling systems. Because it has become something of a tradition, we have adopted it here.

1.2 *SONINKE VOWELS: GENERAL*. When you pronounce Soninke vowels, you must pay attention to the length of the vowel.

1.3 *LONG AND SHORT VOWELS*. A difference in the durations of vowels distinguishes words with different meanings. This means that it is necessary to write long and short vowels differently.

bíre	to live	bìire	shed
bùre	bad, wicked	búure	cricket
fène	soon	fèene	cream
gòre	hook	gòore	herd, tribe
dába	mat	dáaba	animal

The short vowels are written a, e, i, o, u.
The long vowels are written aa, ee, ii, oo, uu.

The phonetic value of Soninke vowels is as follows:

A. The vowels represented by i and ii are high front vowels. They are produced in approximately the same part of the mouth as are the vowel sounds in the English words bee and sea.

B. The vowels represented with e and ee are mid-front vowels. They are produced in approximately the same part of the mouth as the vowel sounds in English bait and hay.

C. The vowels represented with u and uu are high back vowels. English has high back vowels in words like boot and shoe.

D. The vowels represented by o and oo are mid-back vowels. The English words hoe and boat have mid-back vowels.

E. The vowels represented by a and aa are low back vowels. They are produced in approximately the same position in the mouth as the English vowels in pot and father.

1.4 SONINKE CONSONANTS: GENERAL. Most Soninke consonants will pose no pronunciation problems since equivalent sounds exist in English. The three sounds that might present difficulties (q, x, and ŋ) will be discussed in detail after the entire consonant spelling system is presented.

The Soninke consonants are as follows:

Letter	Example	Meaning	Pronounced as in English
b	báafe	door	book
	kítaabe	book	
	Bámbara	Bambara	
c	cákka	necklace	church
	kòcce	pebble	

d	dàago	mat	down
	gúda	lump, clod	
	gòndome	pounding pestle	
f	fàre	donkey	face
	bèfe	antechamber	
g	gòore	herd, tribe	gore
	ségе	back	
h	híjibe	chapter	head
	hádàmà	crowd	
	háqqìlè	intelligence, mind	
j	jàare	bard, griot	judge
	géeji	ocean	
	ànjebe	dog-fish	
k	ká	house	kitten
	líkke	burden	
	kúnke	shoulder	
l	làbo	knife	lake
	fillo	two	
	lélàanè	blackbird	
m	málla	serpent	mother
	kìsime	grandfather	
	dóromme	finger	

n	ná	cow	now
	kíne	crocodile	
	bànna	rich person	
ny	nyìinye	earth	onion
	nyàanya	to fry	
ŋ	ŋóoliye	ray of light	sing
	séliŋe	chicken	
	fàŋŋe	river, stream	
p	páaka	dagger	ape
	bàppe	trap	
	kámpe	wing	
q	ráqqe	mouth	-----
	sìnqe	beard	
	fánqe	struggle	
r	rágaana	dancer	rat
	gòre	hook	
t	tá	foot	tap
	kítaabe	book	
	bétte	log	
w	wùlle	dog	wonder
	gùwaane	ground squirrel	
x	xútte	pile of brush	-----
	mèxe	iron	

1.5 DIFFICULT CONSONANTS: The consonant sound written as ŋ exists in English words like sing and hanging, but it never begins English words. You might find it hard to produce ŋ as the initial sound of a word, but with practice you will get it.

The sound written as q does not exist in English, but you can learn to make it by getting your tongue in the position to pronounce an English k, then pulling your tongue back as far as you can make it go. The q will sound like a "swallowed" k.

The sound written as x also does not exist in English, but if you know German you will recognize it as the sound of ch in buch and Bach. It sounds like a very forcefully produced English h.

1.6 DOUBLE CONSONANTS: When you produce certain consonants, you must make a distinction comparable to the one made for the length of vowels. There is a difference in the length or intensity of these consonants that distinguishes between pairs of words with different meanings. Because this is so, the "long" consonnants are written with double letters.

There are nine pairs of double consonants: pp, tt, cc, kk, qq, ll, nn, mm, and ŋŋ. When you see one of these pairs of letters, it is absolutely necessary to pronounce both of the consonants represented.

fáte	skin	fétte	flea
léele	small turtle	lálle	clay jar
bána	millet sprout	bànna	rich
kàme	hundred	kàmme	rain
tàme	sifter	tàmme	lance

1E.1 Listen and Repeat. Listen to your teacher pronounce these Soninke words. Repeat them carefully, trying to produce them exactly as your teacher does. Pay special attention to the vowels.

fàre	donkey	fàare	messenger
xàna	friend	xáana	iguana
màra	grainery	máara	brand, mark
jàre	canine tooth	jàare	bard, "griot"
mána	plastic	máana	to converse, recite
xàme	ash	xáame	medical plant
kàra	to die	káara	home, homeland
fùne	monkey	fúune	albino
fùre	corpse	fúure	pirogue, canoe
bùre	bad	búure	cricket
mùru	foreskin	mùuru	to look for
sùgi	to suck, to suckle	súùgù	sing
gòre	hook	gòore	tribe, herd
sóbe	excrement	sòobe	seriousness
xòdo	shell	xóodo	lower back
tóro	ear	tóoro	make suffer
sòxo	to cultivate	sòoxo	applaud
kíne	crocodile	kìine	husband
síre	good	síire	climbing plant
kìte	to amass wealth	kíite	judgment
jìbe	roan horse	jíibè	to die unclean
bída	superstition	bíida	python
bíre	to live	bìire	shed, shelter
síba	type of dog	síibá	to make a sound of distrust, to tsk tsk

yère	here	yèere	heifer
gèse	acacia	gèese	weaver's thread
fène	soon	fèene	cream

1E.2 Listen and Repeat. Pronounce these Soninke words. Pay special attention to the consonants.

tàme	sifter	tàmme	lance
kàme	hundred	kàmme	rain
káne	perfume	kànne	fear
kìtè	have	kítte	arm
kíne	crocodile	kínne	act of giving
yíilè	to walk about	yìlle	millet
gùbo	calabash	gùmbo	ox, bull
sáppa	group	sámpa	claw
tóge	thigh	tónge	hoe
sòbi	to suspect	sòmbi	porridge
sìgi	to stop	síngì	to recline on one's back
táxe	mat		
táqqe	share, portion		
tìŋe	to be carried		

LESSON TWO

Sound Changes

NOTE TO THE LEARNER

The sound changes described in this lesson may seem complicated and overwhelming at first. We suggest that you go through this lesson quickly just to get a general understanding of sound changes in Soninke. You can come back to this lesson later as questions about pronunciation arise. In other words, use this lesson mainly as a reference rather than as a classroom activity.

2.1 **SOUND CHANGES IN SONINKE**: In the last lesson, you were given the Soninke alphabet and some examples of how isolated words are written and pronounced. In this lesson you are going to see how pronunciation is affected when words are combined into sentences.

There are two contexts in which the pronunciation of words is altered: one is where one word ends in a vowel and the next word begins with a vowel; the other is where a nasal consonant begins or ends a word.

2.2 **VOCALIC CONTRACTIONS (ELISION)**. When a word beginning with a vowel follows a word ending in a vowel, there will be a contraction. The first vowel will not be pronounced.

> Fùne dá í rémme ǹ fáta, is pronounced,
> Fune di remme n fata.

In the writing system, an apostrophe indicates that a vowel has been lost. The sentence just presented will be written:

> Fùne d'í rémme ǹ fáta.

This sound change is perfectly regular and occurs in all Soninke dialects.

2E.1 Rewrite Exercise. (Answers on page 316.)

Rewrite the following sentences with the vocalic contractions indicated by an apostrophe.

Example:

Fune da i remme n fata. > Fune d'i remme n fata.

1. Lemene n ga na tirigiso an kaara n ŋa, an na ti a da bire.

____

____

2. N da ke betaaxe wara katti an ŋa, na an tuyindi on xibaaru n ŋa.

____

____

3. Ke yaxanne do i ma nan xawa.

____

4. Ali do an gida daga Bamako.

____

5. An setu i si n ŋa.

____

2.3 SOUND CHANGES AFFECTING AND AFFECTED BY NASAL CONSONANTS. The pronunciation of n depends upon the sound that follows it.

before f m, p, and b, an n is pronounced m.

before ŋ, an n is pronounced ŋ.

everywhere else, n is pronounced n.

NOTE

> Please note that there is no adjustment in spelling accompanying these pronunciation modifications. In 2.3A below, for example, the phrase pronounced m baafe is spelled n baafe.

These sound changes occur when a word ending in an n is followed by a word beginning with one of the consonants mentioned (f, m, p, b, or ŋ). There are three places in Soninke where this happens:

A. With The Personal Pronouns AN and N. The pronunciation of the pronouns an and n is affected by the initial sound of the words following them. Before f m, p, or b, these pronouns are pronounced am and m respectively. Before words beginning with an ŋ, these pronouns are pronounced aŋ and ŋ.

n faaba	is pronounced	m faaba (See 2.4A)
ā́n mùqqu	is pronounced	ā́m mùqqu
n̄́ pā̀aka	is pronounced	m̄́ pā̀aka
n̄́ baàfe	is pronounced	m̄́ baàfe
aŋ́ ŋóolìye	is pronounced	áŋ ŋóolìye

B. With The Definite Article N. The pronunciation of the definite article is affected in exactly the same manner.

à wùllé ǹ mùuru is pronounced à wùllé m̀ mùuru

C. With Loss Of Final Syllables in Multisyllabic Words. Under certain conditions two or three syllable words lose their final syllables. If the resulting shortened forms end in a nasal consonant, this nasal will be simplified to the most "neutral" of the three nasals. In other words, all nasals in final position in words become n. Once that happens this nasal sound will be affected by the initial sound of the next word.

kènne	guinea fowl	
kèn báane	a single guinea fowl	
kèn báane	will be pronounced	kèm báane
faɲɲe	river	
fàn báane	a single river	
fàn báane	will be pronounced	fàm báane

2.4 THE EFFECT OF NASAL CONSONANTS ON FOLLOWING SOUNDS. There are no words in Soninke where a nasal sound is followed by any of these consonants:

f, s, x, y, ny, w, l, r

By the same token, every time a word ending in a nasal precedes a word beginning with one of these sounds, a pronunciation modification takes place. These modifications conform to three different patterns:

-one for the group of consonants including f, s, and x
-one for the group of consonants including y, ny and w
-one for the group of consonants including l and r.

A. The Effect of Nasals on F, S and X (Fricatives). A fricative is a sound produced in such a way that the air moving through the mouth is slightly impeded in its flow. There is a partial blockage somewhere in the oral cavity, and this blockage creates friction or turbulance in the air stream. You can hear this turbulance if you pronounce an f or an s for yourself. It sounds a little like a hiss. The consonants f, s, and x are voiceless fricatives, that is, fricatives produced without any vibration of the vocal cords. Voiceless fricatives are affected by preceding nasals. If a word beginning in f, s, or x follows a word ending in n, these changes take place:

f is pronounced as p (optional in some dialects)

s is pronounced as c (optional in some dialects)

x is pronounced as q (obligatory in all dialects).

In some Soninke dialects these sound changes are obligatory and all speakers of the dialects make them. In Guidimaxa Soninke, however, the first two changes listed are optional. Some people make them and some pronounce the consonants as they are written. As it turns out, most of the speakers who observe these changes are young adults, rather than older people, which probably means that these changes are spreading and will continue to spread. For all age groups and all dialects, the third sound modification (x changing to q) is obligatory.

This means that the sequence -n f- can either be pronounced as -m f- or it can be pronounced -m p-. The sequence -ŋ s- can either be pronounced -n s- or -n c- but the sequence -n x- will always be pronounced -n q-.

án fùne	can be pronounced	ám pùne or ám fùne
n sènbe	can be pronounced	n cèmbe or n sembe
án xòre	must be pronounced	án qòre

B. The Effect of Nasals on Y, NY and W (Glides). The sounds y, ny, and w are glides, which means that they are transitions between consonants and vowels. When one of these consonants begins a word and that word follows a nasal, the following changes take place:

-n plus the following glide y is pronounced ny

-n plus the following glide ny is pronounced ny

-ŋ plus the following glide w is pronounced ŋ

án yèere	is pronounced	án nyèere
ń yèere	is pronounced	ń nyèere
ń wùno	is pronounced	ń ŋùno
ń wùlle	is pronounced	ń ŋùlle

In some Soninke dialects, another glide, h, is affected by a preceding nasal, but in Guidimaxa this is not the case. In those dialects in which h does change, it changes to ŋ. Do not be surprised if you hear ń háqqìle, "my mind, intelligence," as ŋ ŋáqqìle.

C. The Effect of Nasals on R and L (Liquids). The sounds r and l are called liquid sounds. Liquids either affect or are affected by the nasals that precede them.

r preceded by a nasal becomes l (rule #1)

n preceding l becomes l (rule #2)

Notice what happens here. The sequence -n r- becomes -n l- by the first rule. The sequence -n l- becomes -l l- by the second rule. This means that the sequences -n r- and -n l- both become -l l-.

án rèmme	is pronounced	ál lèmme
ń rèmme	is pronounced	ĺ lèmme
án lìkke	is pronounced	ál lìkke
ń lìkke	is pronounced	ĺ lìkke

2.5 SOUND CHANGE SUMMARY. In this section you will find the sound changes discussed so far listed in summary form.

A. When a word beginning with a vowel follows a word ending in a vowel, the first vowel is not pronounced.

B. If n precedes f m, p, or b, pronounce it as an m.

C. If n precedes ŋ, pronounce it as an ŋ.

D. If n precedes any other consonant or vowel, pronounce it as an n.

E. In other words, pronounce the sequences

-n f-	as	-m f-	or	-m p-
-n s-	as	-n s-	or	-n c-
-n x-	as	-n q-		
-n r-	as	-l l-		
-n l-	as	-l l-		

NOTE TO THE LEARNER

At this point you might say, why not just write words as they are pronounced? The reason is this: writing everything as it is pronounced would make learning the language a hundred times more difficult. You would have written patterns such as the following:

n̄́ ŋùlle	my dog
án ŋùlle	your dog
ā́ wùlle	his dog

and you would have to remember that the words written sometimes as ŋulle and sometimes as wulle meant the same thing.

Think about what would happen if all English speakers wrote words the way they pronounced them. People from Alabama would write things very differently from New Yorkers, and Californians would write differently from Australians or East Indians. It would be a real mess.

It is far easier to have a common writing system and teach people to make adjustments to variant pronunciations than it is to have an infinite number of writing systems for the same language.

Since you are going to notice differences between the way things are said and the way they are spelled, you should be aware of the justifications for the spelling system. There are two:

A. individual words receive different pronunciations in different contexts. If we wrote them as they were pronounced, it would be hard to recognize the different spellings as instances of the same word.

B. individual words and even whole sentences are pronounced differently in different geographical areas, in different age groups and in different social strata. If we wrote everything as it is pronounced, it would overemphasize the differences among speakers and obscure the similarities. Since there is a language we call Soninke, we should make some attempt to characterize its basic structural integrity rather than its low-level and unimportant variations.

LESSON THREE

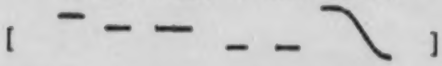
Tone

3.1 TONE VERSUS INTONATION. Like the great majority of languages in Africa, Soninke is a tone language. In tone languages the intonation contours of sentences are dependent on the words that compose them. In an intonation language like English, on the other hand, the intonation of sentences is independent of the words that compose them. A sentence like

Homer went to the store.

normally has an intonation pattern such as this:

Homer went to the store.



where the primary sentence stress falls on the word store. Any number of words can be substituted into that sentence pattern without requiring a change of the intonation. For example, all of the following sentences can be produced with the same intonation:

Mary went to the store.

Mary went to the school.

Henry danced in the street.

The Coyote howled at the moon.

You can find many sentences in English that fit this pattern.

In tone languages, this is not the case. Each word carries its own intonation pattern and the intonation of sentences results from the particular words selected to form the sentence, plus the rules governing their combinations.

3.2 SONINKE TONES. In Soninke there are two tones, one high and one low. Some Soninke words have all high tones; some have all low tones; others have combinations of high and low. We mark high tones with an acute accent (-) low tones with a grave accent (-). Syllables that do not have a tone mark carry the same tone as the preceding syllable. In isolation, the following words have the tones as marked.

Tone	Word	Meaning
High, low	fánqè	fight, battle
Low, high	fànké	wind, air
High, low	góllè	work
Low, high	gòllé	mortar
High, low	tállè	tress, braid
Low, high	tàllé	bee
High, high	bíre	to live
Low, low	kìte	to amass wealth

Most English-speaking students of Soninke will find it difficult to hear the tones of words at first, especially when they are pronounced in isolation. For this reason, it is often better to try to hear tones in a context or frame where the differences among them will be more apparent. We recommend using the following frame for listening to the tones of nouns:

à wá ______ yí It is in/on ______.

3.3 HIGH TONE NOUNS. In the above frame, indefinite high tone nouns will conform to several different patterns, depending on the number of syllables they contain.

A. Monosyllables.

fá = jujubee tree

à wá fá yí
[_ – ‾ ‾] It is in a jujubee tree.

Listen to the following sentences:

à wá ná yí	It is on a cow.
à wá ká yí	It is in a house.
à wá jí yí	It is in water.
à wá fó yí	It is on a thing.

B. Bisyllables:

rémme = child

a wa remme yi

[_ – ‾ ‾ ‾]   It is on a child.

Listen to the following:

à wá báafe yí	It is on a door.
à wá bétte yí	It is on a log.
à wá fáte yí	It is on skin.
à wá fúure yí	It is in a canoe.

3.4 LOW TONE NOUNS. In the same frame low tone nouns will have the following patterns:

A. Monosyllables:

jo = front

à wá jò yí

[_ ‾ _ –]   It is in front.

Listen to the following:

à wá sù yí	It is in all.
à wá mè yí	It is on a similar one.
à wá nò	It is there.

B. Bisyllables: Two syllable low-tone nouns have a high-low pattern.

bìire = one

à wá bìiré yí

[_ ‾ _ ‾ ‾]   It is on one.

Listen to the following:

à wá dàagó yí	It is on a mat.
à wá fàŋŋé yí	It is in a stream.
à wá fàré yí	It is on a donkey.
à wá jàxé yí	It is on a sheep.

3.5 TONES OF VERBS. The tones of verbs can be listened to in the following frame:

xa _____ You (pl.) have (been) ______ed.

A. Monosyllables: There are very few low tone monosyllabic verbs that will fit into this frame, but here is one that occurs rather frequently:

xá tì [‾ —]	You said......

Compare this to the following high tone verbs:

xá bí	You have fallen.
xá rí	You have come.
xá ró	You have entered.
xá sí	You have shaved.
xá nyá	You have become.

B. Bisyllables. There are many two-syllable high and low tone verbs that can be distinguished in the frame provided. There are also verbs with high-low intonation patterns that will show up clearly there.

High Tone Verbs

xá bíre	You have lived.
xá káre	You have been broken.
xá kúuru	You have kept quiet.
xá súro	You have become good.
xá tóoro	You have suffered.

Low Tone Verbs

xá bìfi	You have fallen back.
xá dàga	You have gone.
xá kànnu	You have feared.
xá kàra	You have died.
xá kìte	You have obtained.
xá kùyi	You have dreamed.
xá sòxo	You have farmed, cultivated.

High-Low Verbs

xá jíibè	You have died unclean.
xá síibè	You have made a noise of disgust.
xá síngì	You have lain on your back.
xá yíllè	You have returned.
xá yíilè	You have walked about.

3.6 TONE MODIFICATION. Soninke is a language where the tones are strongly affected by the grammatical constructions in which they appear. This means that the lexical tones of words (that is, their basic, unmodified tones) change in particular grammatical patterns. Frequently this results in a neutralization of the opposition between high and low tones, so that they both sound the same. In these cases, speakers rely heavily on the context to understand the meanings of the neutralized forms.

In the lessons that follow, we will include notes referring to the changes in tone that particular grammatical constructions require. In the vocabulary sections of these lessons we will indicate the basic lexical tones of nouns and verbs. You should make every effort to learn these tones as you memorize the items in question, because saying words with the wrong tone will impede conversation drastically.

3E.1 Listening Drill. Listen to your teacher produce the following words. There is a paradigm for high tone nouns and a paradigm for low tone nouns. Try to hear the differences between them. Tape record these patterns for home ear-training if possible.

High Tone Paradigm

à wá fánqe yí	It is in a fight.
à wá gólle yí	It is in work.
à wá tálle yí	It is on a braid.

Low Tone Paradigm

à wá fànké yí	It is in air.
à wá gòllé yí	It is in a mortar.
à wá tàllé yí	It is on a bee.

3E.2 Tone Producing Drill. Using the sentences above, try to reproduce the correct tone pattern.

3E.3 Tone Discrimination Drill. In this drill, your teacher will produce the sentences in 3E.1 in random order. Listen carefully and tell him/her which of the pairs of sentences he/she has said.

3E.4 Substitution Drill for Tone. In this drill the teacher will substitute high tone verbs into the verb-listening frame. He or she will then substitute low tone verbs into this same frame. Listen carefully for the difference.

High Tone Verbs	Low Tone Verbs
xá bíre	xá bìfi
xá káre	xá dàga
xá kúuru	xá kànnu
xá súro	xá sòxo
xá tóore	xá kùyi

3E.5 Tone Recognition Drill. The teacher will now mix high tones and low tones in substituting them into the framework. Listen and tell him/her whether you heard a high tone verb or a low tone verb. Tape record this drill for home ear-training.

LESSON FOUR

Identifying People and Objects

4.1 IDENTITY CONSTRUCTION. This pattern is equivalent to the English phrases It's an X or It's X. That is, it expresses the identity of people or objects, usually in response to questions like

Mànné nì ké?	What is it?
Kó nì?	Who is it?

The identity construction conforms to the formula:

X (ǹ) yà nì

The name of the person or thing being identified comes first, filling the X slot. The n in parentheses represents the definite article, which is present in some cases and absent in others. The word ya is a particle emphasizing the name filling the X slot, and the word ni is a particle establishing a relationship of identity.

With proper names the definite article may be present or absent. It does not appear with first names or with first name and last name combinations.

Sáaluǹ yà nì.	It's Saloum.
Bíntù yà nì.	It's Bintu.
Sáalùn Sàaxò yà nì.	It's Saloum Sakho.
Bíntù Sàaxò yà nì.	It's Bintu Sakho.

The definite article may appear with family names used alone if the speaker knows the exact identity of the person in question. For example, if you say

Sùmárè ǹ yà nì.	It's Soumaré.

the implication is that you know the Soumare named in the sentence.

On the other hand, you could say

Sùmárè yà nì.	It's a Soumare. It's one of the Soumares.

but this would imply that you did not know any more about the person than his or her family affiliation.

When the name of an object, animal or social category fills the X slot, the definite article is present.

Fàré ǹ yà nì.	It's a/the donkey.
Dèbé ǹ yà nì.	It's a/the village.
Sùgó ǹ yà nì.	It's a/the goat.

4.2 THE DEFINITE ARTICLE. The use of the Soninke definite article is not exactly parallel to that of the English word "the." For one thing, when English speakers state timeless truths or general propositions like "Elephants are mammals" or "A log can lie in the water for years but it will not become a crocodile," they generally use indefinite singular nouns ("a log"...) or indefinite plural nouns ("elephants"...). In Soninke, however, all such statements include the definite article.

Another difference is that English speakers use the definite article when they are sure that their hearers are familiar with the thing being discussed. By way of contrast, they use the indefinite article when they think the audience is not familiar with this person or object. For example, if an English speaker says "I'm in love with a Norwegian," he or she is talking about a specific and definite person, but assuming that the audience does not know who it is. On the other hand, if the speaker says "I'm in love with the Norwegian," he or she assumes that the audience knows, or is at least familiar with the Scandanavian in question.

In Soninke, the definite article is used whenever the speaker is talking about a specific thing, whether or not the hearer knows or is familiar with it. This means that sentences like

Ń dá lémínè ǹ wári

can be translated into English as either "I saw the child," or "I saw a child." In both cases, it is a specific child that is being discussed. (See 4.1, above.)

4.3 TONE AND THE DEFINITE ARTICLE. The presence of the low tone definite article affects the last syllable of high tone words preceding it, so that they are pronounced with a low pitch. (In some dialects this can be heard as a falling tone.)

Lémínè ǹ yà nì.	It's a/the child.
Báafè ǹ yà nì.	It's a/the door.
Bíidà ǹ yà nì.	It's a/the python.

High tone nouns followed by the definite article will have a high-low tone pattern.

It's a door.	Báafè ǹ yà nì.	[ba fen ya ni.]
It's a man.	Yúgò ǹ yà ǹi.	[yu gon ya ni.]

Low tone words generally are pronounced with a rising pitch pattern. This tone scheme is maintained when the definite article follows them, although sometimes you may hear a falling pitch on the definite article.

It's a dog.	Wùllé ǹ yà nì.	[Wu len ya ni.]
It's a village.	Dèbé ǹ yà nì.	[de ben ya ni.]

VOCABULARY

báafè
bíidà
dèbé
fàfé
fùné
jàxé
kènńe
màxàmbàńe
múrúntè
nyògòmé
wullé
xùsó
yàxànńe
yàxàré
yàxàrìn-xásè
yúgò
yúgu-xásè

4E.1 Chart Pattern Practice. Use the pictures of the people on page 311 to answer the question Kó ǹi?

For example: Kó nì?
Sáalùn Saàxò yà ǹi.

4E.2 Chart Pattern Practice. Use the pictures of the objects on page 312 to answer the question Mànńe nì ké?

For example: Mánǹe ńi ké?
Fàré ǹ yà ni.

4E.3 Tone Drill. Listen carefully while your instructor produces the following sentences. Repeat them after the teacher, paying particular attention to the rise and fall of your voice.

Báafè ǹ yà nì.
Wùllé ǹ yà nì.
Bíidà ǹ yà nì.
Búurè ǹ yà nì.
Dàagó ǹ yà nì.

Lémínè ń yà nì.
Bìiré ǹ yà nì.
Dórómmè ǹ yà nì.
Dèbé ǹ yà nì.
Gèesé ǹ yà nì.

4.4 NEGATING THE IDENTITY CONSTRUCTION. To express the negative version of an identity statement, replace ni with fe and drop the emphatic particle ya. With those proper names that take the definite article, drop the definite article. With common nouns, that is, the names of things and animals, the definite article is also normally dropped.

Sùmáré fè.	It's not Soumare.
Wùllé fè.	It's not a dog.
Dèbé fè.	It's not a village.
Yúgó fè.	It's not a man.

If you retain the definite article, the sentence will still be grammatical, but it will mean something slightly different. A sentence like "Wulle n fe" means "It is not the dog," which sounds every bit as peculiar in Soninke as in English, unless another phrase follows immediately saying what the disputed object actually is.

Wùllé ǹ fè. Fùné ǹ yà nì.
It's not the dog. It's the monkey.

4.5 ASKING QUESTIONS ABOUT IDENTITIES. To ask a question that can be answered yes or no, like "Is it a dog?", "Is it Demba?", either raise your voice at the end of the sentence or add the question word ba to it.

Dèmbá yà nì?	Dèmɓa yà nì bà?	Is it Demba?
Yúgò ǹ yà nì?	Yúgò ǹ yà nì bà?	Is it a man?

The responses to questions like these are yo, "yes," and ayi, "no."

Wùllé ǹ yà nì bà? Ayi, wùllé fè.
Is it a dog? No, it's not a dog.

Fàré ǹ yà nì bà? Yo, fàré ǹ yà nì.
Is it a monkey? Yes, it's a monkey.

Sùmáré fè bà? Ayi, Sùmáré fè.
Isn't it Soumare? No, it's not Soumare.

NOTE

To get the tone correct, remember these principles:

(a) Two syallable high tone nouns have a high-low pattern when they are pronounced in isolation.

biida [bíi dà]

yugo [yú gò]

(b) When followed by the negative word, fe, they have a high-high pattern.

Bíidá fè. [bíi dá fè]

Yúgó fè. [yú gó fè]

4E.4 Transformation Drill: Part I. Change the following affirmative statements to negative statements.

Example: Lémínè ǹ yà nì. Léminé fè.

1. Dèbé ǹ yà nì.
2. Yàxànné ǹ yà nì.
3. Yàxàriǹ-xásè ǹ yà nì.
4. Fùné ǹ yà nì.
5. Fàré ǹ yà nì.
6. Yúgò ǹ yà nì.
7. Yúgú-x́asè ǹ yà nì.
8. Báafè ǹ yà nì.
9. Sùgó ǹ yà nì.
10. Múrúntè ǹ yà nì.
11. Màxàmbàńe ǹ yà nì.
12. Xùsó ǹ yà nì.
13. Yàxàré ǹ yà nì.
14. Bíidà ǹ yà nì.
15. Jàxé ǹ yà nì.
16. Kèené ǹ yà nì.

4E.5 Transformation Drill: Part II. Change all the statements in Exercise 4E.4 to questions.

Example: Léminè ǹ yà nì. Lemine n ya ni ba?

4E.6 Transformation Drill: Part III. Change all the sentences in Exercise 4E.4 to negative questions.

Example: Léminè ǹ yà nì. Léminé fè bà?

4E.7 Chart Pattern Practice. Use the pictures of the people and animals on pages 311 and 313 to practice asking and answering questions. For example, the instructor can point to the picture of the camel and ask "Wulle n ya ni?", a question to which the students should supply an appropriate answer. Students can also take the initiative and ask each other questions about the pictures.

4E.8 Tone Drill. Listen to your instructor say these pairs of sentences. Repeat them carefully, trying to reproduce the rise and fall in voice pitch represented by the tone marks. When you have tried this several times, the teacher can ask you to produce either the definite or the indefinite versions of the phrases, and it will then be up to you to come up with the appropriate modulations.

The form with the definite article will either follow a high-low schema or you will be able to hear a falling tone on the last syllable, depending on your instructor's dialect.

Báafè ǹ fè. [báa fèn fè.] [báa fen fè.]

I.	II.
Báafè ǹ fè.	Báafé fè.
Lémínè ǹ fè.	Lémíné fè.
Wùllé ǹ fè.	Wùllé fè.
Búurè ǹ fè.	Búuré fè.
Gèesé ǹ fè.	Gèesé fè.
Dàagó ǹ fè.	Dàagó fè.
Gòndome ǹ fè.	Gòndòmé fè.
Bìiré ǹ fè.	Bìiré fè.
Fánqe ǹ fè.	Fánqé fè.
Bíidà ǹ fè.	Bíidá fè.
Dèbé ǹ fè.	Dèbé fè.

4.6 TONE MARKINGS. Since the tones of the final syllables of words vary in context, and since that variation is predictable, we will no longer write tone marks over those syllables. High tone words like yúgò will be written yúgo from now on, and low tone words like wùllé will be written wùlle. A summary of the tone rules so far is:

(a) Two syllable high tone words have a high-low pattern when pronounced in isolation.

[bii da]

(b) Two syllable high tone words also have a high-low pattern when pronounced with the definite article.

[bii dan ya ni]

(c) When followed by the negative word fe, they have a high-high pattern.

[bii da fe]

(d) Low tone words are pronounded with rising pitch in isolation.

[wul le]

(e) Before the definite article this pattern is either retained or there is a falling pitch on the definite article.

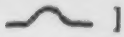
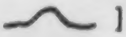
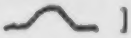
[wul len ya ni]

[wul len ya ni]

(f) Before the negative word fe, the last syllable rises.

[wul le fe]

4.7 MONOSYLLABLES. Most monosyllabic nouns have low tone configurations. Like low tone words of two syllables, they have rising pitch in most contexts. The pitch of the word when it is pronounced in isolation rises and falls very quickly.

nà	[]	cow
sì	[]	horse
kà	[]	house

Because of this quick rise in tone, these words give the impression of being high tone words.

When they appear with the definite article you can usually hear the fast rise.

Sì ǹ yà nì.	[$\overset{\text{sin}}{\nearrow}$ $\underline{\text{ya}}$ $\underline{\text{ni}}$.]	It's a horse.
Nà ǹ yà nì.	[$\overset{\text{nan}}{\nearrow}$ $\underline{\text{ya}}$ $\underline{\text{ni}}$.]	It's a cow.

You will see in the next several lessons that in contexts where bi-syllabic low tone nouns keep low tones, so do monosyllabic low tone words.

4E.9 Tone Drill. Listen carefully and repeat.

sì	horse	Sì ǹ yà nì.	Sì fè.
nà	cow	Nà ǹ yà nì.	Nà fè.
kà	house	Kà ǹ yà nì.	Kà fè.
fò	thing	Fò ǹ yà nì.	Fò fè.

Sì fè.	Sì ǹ fè.
Kà fè.	Kà ǹ fè.
Nà fè.	Nà ǹ fè.
Fò fè.	Fò ǹ fè.

4E.10 Activities.

A. Find out the names of three objects in the room by asking "Manne ni ke?" Start a notebook of Soninke words you have learned with this question.

B. Bring in pictures you find in magazines and newspapers of people (political figures, sports personalities, entertainers) and ask other students to identify them. This is a good way to learn the important political figures of the country you are in. Their portraits are frequently displayed in peoples' homes and in public places. If you see any such portraits around, ask a Soninke to tell you who it is.

C. Ask for the identities of three people you see.

4E.11 Written Summary Exercises (Answers on page 316.)

A. Translate into English:

1. Bíida ǹ yà nì.
2. Sùmare fè.
3. Sùmare ǹ yà nì.
4. Sùmare yà nì.
5. Wùlle ǹ yà nì.
6. Sì fè.
7. Kà ǹ fè.
8. Sì ǹ yà nì bà?
9. Lémine ǹ yà nì bà?
10. Dèbe fè bà?

B. Translate into Soninke:

1. Isn't it a camel?
2. Is it a maiden?
3. No, it's a girl.
4. Yes, it's a maiden.
5. It isn't a sheep.
6. It's a goat.
7. It's not an old man.
8. It's not a guinea fowl.
9. Isn't it a door?
10. Yes, it's a door.

LESSON FIVE

Identifying People and Objects II

5.1 PERSONAL PRONOUNS. The personal pronouns of Soninke are

n	I, me	o	we, us
an	you	xa	you (plural)
a	he, she, it him, her	i	they, them

Their tones vary with their grammatical function and therefore will be recorded only in context. These pronouns appear as subjects of sentences, as objects and as possessive modifiers in phrases like

ń wùlle	my dog	ó wùlle	our dog
án wùlle	your dog	xá wùlle	your dog
á wùlle	his dog, her dog	í wùlle	their dog

Notice that all possessive pronouns have high tone. The third person singular pronoun does not differentiate between masculine, feminine and neuter words. That is, it is used equally to refer to males and females, and to non-human and inanimate objects as well.

5.2 DEMONSTRATIVE. The Soninke words that correspond to the English demonstratives this, that, these and those, are ke (this, that), and ku (these, those). With common nouns, that is, with the names of things rather than people, these demonstratives can either precede or follow. Whether they appear before a noun or after it, they indicate that the noun is definite. This means that the definite article does not have to appear with demonstratives, although it may appear with them.

yàxàré ké	that woman
ké yàxàré	that woman
dèbe ké	that village
ké dèbe	that village

Yàxare ké nì Bíntù yà.	That woman is Bintu.
Ké yàxare nì Bíntù yà.	That woman is Bintu.
Dèbe ké nì Sùwénà yà.	That village is Souena.
Ké dèbe nì Sùwénà yà.	That village is Souena.

The difference in word order gives a slight difference in meaning. When the demonstrative comes before the noun, the thing referred to is visible to the speaker. When the demonstrative follows the noun, the thing referred to is not necessarily visible to the speaker, but may be something that was mentioned earlier in the conversation.

Pronouns can take demonstratives in Soninke. The demonstratives follow the pronouns and give them emphasis.

ǹ ké	I, me, my	ò kú	we, us, our
ań ké	you, your	xá kú	you, your
à ké	he, she, him her, it, its	ì kú	they, them, their

5.3 EQUATIONAL SENTENCES. Equational sentences specify the relationship of a person or object to a larger set of people or objects. In other words, they express the idea that X is (a) Y, as in

Bintu is a Soninke.
Harvey is a librarian.

Soninke sentences of this type conform to the abstract formula:

_______________nì__________________yí

The two blanks are filled by noun phrases, that is, by nouns plus their modifiers (adjectives and determiners). The first noun phrase is followed by the predicate particle ni and the second is followed by the postposition yi.

Ké nì Bíntù yà yí.	This is Bintu.
Bíntù yà nì ké yí.	Bintu is this one.

These examples illustrate what might be called the basic form of the equational sentence pattern. To understand the more elaborate versions of this structure, you have to think about how equational sentences function, that is, when and how they are used. Most often, when speakers use "X is (a) Y" type sentences, they are responding to questions, or commenting on topics already under discussion.

Notice that when questions are answered in full, the response typically has two parts: one which provides the information which the questioner is seeking, and the other which repeats part of the question. For example, if I ask you "What is Saloum?" meaning "What kind of person is Saloum?," and you answer "Saloum is a Soninke," you supply me with information that answers my question ("a Soninke"), and you repeat part of my original request for informaton ("Saloum is"). We can call those two parts of your response the new information and the old information respectively.

In Soninke, new information can be tucked into the first noun phrase slot or into the second one, depending on how you intend to answer the question posed. No matter which slot it goes into, however, the new information is marked with the emphatic particle ya. When ya is present in the second slot, it has the effect of suppressing the postposition yi, at least under most conditions. This means that sentences with new information in the second slot look like this:

Bóyì nì yàxarin-xáse ǹ yà.	Boyi is an old woman.
Bíntù nì mìsilime ǹ yà.	Bintu is a Moslem.
Sùmárè ǹ nì Sòninke ǹ yà.	Soumare is a Soninke.
Sòxáana ǹ nì Sáalùn yà.	The farmer is Saloum.
Sáalùn nì sòxáana ǹ yà.	Saloum is a farmer.
Ké nì sì ǹ yà.	This is a horse.

5.4 ALTERNATION OF NA AND YI. When the postposition yi is directly preceded by a nasal consonant it becomes na. The postposition yi is frequently preceded by a nasal consonant (namely, the definite article) when new information is put in the first slot of the sentence and some general classification of people or things is put in the second slot.

Kó nì mìsilime ǹ ŋá?	Who is the Moslem?
Bíntù yà nì mìsilime ǹ ŋá.	It's Bintu who's the Moslem.
Kó nì Sòninke ǹ ŋá?	Who is the Soninke?
Sáalùn yà nì Sòninke ǹ ŋá.	It's Saloum who's the Soninke.
Bóyì yà nì yàxarin-xáse ǹ ŋá.	It's Boyi who is the old woman.

When pronouns appear in the second slot, you can see particularly clearly the alternation of na and yi after nasals.

Sòninke ǹ yà nì ń ŋá.	It's a Soninke that I am.
Sòninke ǹ yà n'án ŋá.	It's a Soninke that you are.
Sòninke ǹ yà n'à yí.	It's a Soninke that he is.
Sòninko ǹ yà n'ó yí.	It's Soninkes that we are.
Sòninko ǹ yà nì xá yí.	It's Soninkes that you are.
Sòninko ǹ yà n'ì yí.	It's Soninkes that they are.

Examine the three patterns presented so far. Where yi appears, the noun phrase in the second slot includes neither a final nasal consonant, nor the emphatic particle ya.

PATTERN 1.

Ké nì Bíntù yí.	(yi preceded by a proper noun that does not take the definite article)
Bíntù yà nì ké yí.	(yi preceded by a demonstrative pronoun that does not take the definite article)
Sòninke ǹ yà n'à yí.	(yi preceded by a personal pronoun that does not end in a nasal consonant)

Where yi does not appear, one of two things has happened: either yi has been suppressed by ya in the second phrase (pattern 2) or yi has changed to ŋa because of a preceding nasal consonant (pattern 3).

PATTERN 2.

Sáalùn nì sòxáana ǹ yà.	(yi suppressed by ya)
Ké nì sì ǹ yà.	(yi suppressed by ya)
Sòxáana ǹ nì Bíntù yà.	(yi suppressed by ya)

PATTERN 3.

Sòninke ǹ yà nì ń ŋá.	(yi changed by personal pronoun)
Bíntù yà nì mìsilime ǹ ŋá.	(yi changed by definite article)
Sòxáana ǹ yà nì Sáalùn ŋá.	(yi changed by the final nasal consonant in name)

Now let's examine the way these patterns are employed because they are not equivalent in meaning. They bring different kinds of information into emphatic focus, therefore they answer different kinds of questions. As a general rule we can say this:

If a question is formulated so that the question word is in the first position in the sentence, the new information in the answer will be in first position. If the question word is in second position in the question, the new information will be in second position in the answer.

Bíntù nì màané?	Bintu is what?
Bíntù nì sòxáana ǹ yà.	Bintu is a cultivator.
Ké nì mànné?	This is what?
Ké nì sì ǹ yà.	This is a horse.
Kó nì sòxáana ǹ ŋá?	Who is a cultivator?
Bíntù yà nì sòxáana ǹ ŋá.	It's Bintu who is a cultivator.
Mànné nì Bíntù yí?	What is it that Bintu is?
Sòxáana ǹ yà nì Bíntù yí.	It's a farmer that Bintu is.

If you think of ya as the equivalent of emphatic stress in English, you will understand why we have translated the sentences the way we have. That curious translation "It's an Y that X is" is intended to make you realize the force that ya adds to a noun when it is in first position in Soninke. A less exotic translation would not convey the same degree of insistence. Uncommon ways of saying things frequently have the effect of highlighting them. Now if you really want to insist on something, you can use an emphatic form in Soninke, that is, you can put ya into the second noun phrase slot and leave the yi there. This will give you yet another pattern which is even stronger than the others.

PATTERN 4.

Bóyì nì yàxarin-xáse ǹ yà yí.	Boyi is truly an old woman.
Bíntù nì mìsilime ǹ yà yí.	Bintu is really a Moslem.

5.5 NEGATING EQUATIONAL SENTENCES.

The negative versions of the sentences we have been considering follow the abstract formula:

__________ fètì ______________ yí

The definite article does not appear with the noun in the second noun phrase slot, and the emphatic particle ya is generally absent as well. In other words, the non-emphatic form of negated equational sentences look like this:

Bóyì fètì yàxarin-xáse yí.	Boyi isn't an old woman.
Ké yúgu-xáse fètì jùla yí.	That old man isn't a merchant. .
Zùmána fètì Sòninke yí.	Zumana isn't a Soninke.
Yúgo-xáse ǹ fètì jùla yí.	The old man isn't a merchant.
Ǹ ké fètì Sòninke yí.	I'm not a Soninke.

The emphatic versions of negated equations all follow one pattern. Non-emphatic yi is replaced with emphatic ya in the second noun phrase slot, there being a general prohibition of ya in first position in negative sentences.

Ṅ ké fètì Sòninke yà.	It's not me who is a Soninke.
Yúgo-xáse ṅ fètì mìsilime yà.	It's not the old man who's a Moslem.
Zùmána fètì Bámbara yà.	It's not Zumana who's a Bambara.

5.6 QUESTIONING EQUATIONAL SENTENCES. Yes/No-type questions about identities and classifications are formed by adding the question word ba to the end of the sentence, or by raising the pitch of the voice slightly at the end of the phrase.

Bóyì fètì yàxarin-xáse yà bà?	Isn't Boyi an old woman?
Bóyì nì yàxarin-xáse ṅ yà bà?	Is Boyi the old woman?
Ké dèbe nì Sùwéna yà bà?	Is this village Souena?

The answers to such questions are Yọ, X ni Y yi, "Yes, X is Y;" or Ayi, X feti Y yi, "No, X isn't Y."

You saw information questions such as "Who is X?," and "What is X?," in Section 5.4. To refresh your memory, they are listed here.

X nì mànnè?	X is what?
Kó nì X?	Who is (an) X?
Mànné ní X?	What is it that X is?
X nì kó yí?	X is who?

VOCABULARY

bámbàra

bànna

fàttan-bínne

fúlle

hóore

jùla

káfiri

lémine

mènjáŋŋe

mìsikíine

mìsilime

sòxáana

tángaana

tùbáabu

xàramóxe

xànyaana

xàsonke

5E.1 Transformation Drill: Part I. Transform these sentences into their negative counterparts.

Example: Bíntù nì Sòninke ǹ ŋá. > Bíntù fètì Sòninke yí.

1. Yúgu-xáse ké nì jùla ǹ ŋá.
2. Zùmána nì Bámbàra ǹ ŋá.
3. Bóyì nì yàxarin-xáse ǹ yà.
4. Bíntù yà nì.
5. Xànyaana ǹ yà nì.
6. Xàsonke ké nì tángaana ǹ yà.
7. Ké nì sì ǹ yà.
8. Jùla ǹ yà nì Sòninke ǹ ŋá.
9. Ké nì Sáalùn ŋà.

10. Ké màxambáne nì mìsilime ǹ yà.
11. Yàxaren-xáse ǹ yà nì xásonke ǹ ŋá.
12. Xàramóxe ǹ yà nì káfiri ǹ ŋá.
13. Hóore ǹ yà nì.
14. Fúlle ǹ yà nì.
15. Sáalùn Sàaxó nì yúgo-xáse ǹ yà.

5E.2 Transformation Drill: Part II. Transform these same sentences into questions and then transform them into negative questions.

5E.3 Replacement Drill. Substitute the appropriate pronoun for the underlined noun phrase.

Example: Yúgu-xáse ǹ nì jùla ǹ yà. > À nì jùla ǹ yà.

1. Bíntù fètì jùla yà.
2. Sònìnke ǹ yà nì Bóyì yí.
3. Mànné nì tángaana ǹ ŋá?
4. Kè màxambane fètì káfiri ǹ ŋá.
5. Xàramóxe ǹ yà nì fúlle ǹ ŋá.

5E.4 Substitution Drill. Substitute the noun phrases listed below into the second noun phrase slot in the model sentence.

Example: Saajo yà nì Sòninke ǹ ŋá. > Saajo yà nì lémine ǹ ŋá.

1. lémine
2. màxambane
3. yàxarin-xáse
4. yàxare
5. múrunte
6. xùso
7. yúgu-xáse
8. yàxanne
9. Bámbàra
10. Fúlle
11. xàsonke
12. xàramóxe
13. xànyaana
14. fàttan-bínne
15. tángaana
16. jùla

5E.5 Multiple Slot Substitution Drill. Substitute the noun phrases listed below into the second noun phrase slot, at the same time negating the sentence.

Example: Saajo yà nì Bámbàra ǹ ŋá. > Saajo fètì jùla yí.

1. jùla
2. tùbáabu
3. káfiri
4. xàramóxe
5. xàsonke
6. Fúlle
7. mìsikiine
8. lémine
9. sòxáana
10. xànyaana
11. tángaana
12. bànna

5E.6 Question-Answer Drill: Part I. Answer the following questions with Yo, plus a full answer.

Example: Ké nì sì ǹ yà bà? > Yo, ké nì sì ǹ yà.

1. Sáalùn yà nì mìsilime ǹ ŋá bà?
2. Bíntù yà nì yàxaane ǹ ŋá bà?
3. Ké nì súgo ǹ yà bà?
4. Sòninke ǹ yà n'à yí bà?
5. Ké dèbe nì Súwéna yà bà?
6. Ké dèbe nì Ńjèwo yà bà?
7. Xàramóxe ǹ yà nì káfìri ǹ ŋá bà?
8. Hóore ǹ nì bànna ǹ yà bà?
9. Tángaana ǹ nì mìsikíine ǹ yà bà?
10. Xànyaana ǹ yà nì Bámbàra ǹ ŋá bà?
11. Bámbàra ǹ yà nì hóore ǹ ŋá bà?
12. Fùne yà nì bà?
13. Káfìri ǹ yà nì bà?
14. Ké nì nyògome ǹ yà bà?
15. Ké yàxarin-xáse yà nì Bóyì yí bà?

5E.7 Question-Answer Drill: Part II. Answer all the questions above with ayi, plus a long answer.

Example: Ké nì sì ǹ yà bà? > Ayi, sì fètì ké yí.

5E.8 Activities.

A. Use the pictures of the Soninke people on page ________ and the vocabulary items below to make up and answer questions. Make up Yes-No questions first.

Example: Sáalùn Sàaxo yà nì múrunte ǹ ná bà?
Ayi, Sáalùn Sàaxo fètì múrunte yí.
À yà nì yúgu-xáse ǹ ná.

Sòninke
xàramóxe
mìsikiine
bànna
yàxarin-xáse
jùla
hóore
mìsilime
màxambane
yàxanne
yúgo
yàxare
sòxáana
yúgu-xáse
múrunte
xùso
tángaana

B. Then answer questions like

Kó nì?
X nì mànné?
Kó nì X?
Mànné nì X?

C. Self Description. Each student should be prepared to give a brief description of his or herself, using the vocabulary items from this lesson and the equational construction. Here are some additional vocabulary items that will be useful.

Peace Corps Volunteer
kordlapey golli-nyaana

American
Ameriken

female teacher
xaramoxe-yaxare

worker
golli-nyaana

Remember that you can say what you are not as well as what you are. "I'm not a rich person" is a perfectly good self-description for most volunteers, for example.

D. Get the Facts on the National Leaders and on your Friends.

1. Find out if the presidents of Mali and Mauritania are Soninkes.
2. Ask whether the other Peace Corps teachers are Soninkes.
3. Ask whether the Fula are cultivators. Discover what the ethnic groups mentioned in this lesson are known for. If you do not understand the answers you get, try to record the words anyway for future reference.

5E.9 Written Summary Exercise. (Answers on page 317.)

Translate the following sentences into Soninke, paying particular attention to emphasis or lack of emphasis to guide your selection of forms.

1. The teacher is not a rich man.
2. It's the hunter who is not a Khassonke.
3. The European is not a Moslem.
4. The boy is a Bambara.
5. It's a non-Moslem that I am.
6. That is a goat.
7. The noble is a merchant.
8. It's not a Bambara that the old man is.
9. The maiden is a Fula.
10. That is not a cow.
11. The teacher is an old man.
12. It's not the camel. It's the horse.
13. The child is a Khassonke.
14. The cultivator is a poor person.
15. It's not a man.
16. It's a teacher that Bakari is.
17. It's Saloum who's a rich man.
18. It's a Soninke that you are.
19. It's Fune.
20. It's Fune who's a woman.

LESSON SIX

Expressing Ownership and Kinship

6.1 OWNERSHIP. To indicate a relationship of possession, the noun phrase referring to the owner is placed before the noun referring to the possessed object. All possessed nouns have low tones. All possessive pronouns have high tones.

Ádama nà	Adama's cow
Hàwá sùgo	Hawa's goat
ń kà	my house
ó fàre	our donkey

This straightforward possessive construction can be combined with the equational and identity patterns seen in Lessons 4 and 5 to talk about ownership.

A. Identity sentences.

Ń fàre ǹ yà nì.	It's my donkey.
Bíntù sùgo ǹ yà nì.	It's Bintu's goat.
Ádama kà ǹ yà nì.	It's Adama's house.

These sentences are identical in form and meaning to the identity sentences you saw earlier. The affirmative forms generally include the definite article; the negative forms generally do not.

Ń fàre fè.	It's not my donkey.
Bíntù sùgo fè.	It's not Bintu's goat.
Ádama kà fè.	It's not Adama's house.

B. Equational sentences.

Ń fàre ǹ yà nì ké fàre yí.	My donkey is that donkey.
Bíntù sùgo ǹ yà nì ké sùgo yí.	Bintu's goat is that goat.
Ké fàre nì ń fàre ǹ yà.	That donkey is my donkey.
Ké sùgo nì Bíntù sùgo ǹ yà.	That goat is Bintu's goat
Ké fàre yà nì ń fàre ǹ ŋá.	That donkey is my donkey.
Ké sùgo yà nì Bíntù sùgo ǹ ŋá.	That goat is Bintu's goat.

These sentences are identical in form and meaning to the equational sentences you saw in Lesson 5. If the second noun phrase slot includes the definite article, the postposition yi changes to ŋa, that is, if it has not already been suppressed by the emphatic particle ya. In the negative versions of these sentences, the definite article is generally omitted from the two noun phrase slots.

Ń fàre fètì ké fàre yí.	My donkey is not that donkey.
Ké fàre fètì ń fàre yí.	That donkey is not my donkey.
Ké fàre fètì ń fàre yà.	That donkey is not my donkey.

If the translations seem stuffy, it is because English speakers normally do not include the word for the possessed object twice in the same sentence. We would say "that donkey isn't mine," rather than "that donkey isn't my donkey." However, Soninkes prefer to repeat the word for the possessed object rather than to omit it. In fact, the Soninke equivalent for the phrases "is mine" or "belongs to me" is the phrase meaning "my property," which means that even when they use this option, they still have a full-fledged noun phrase in the second slot.

Ké fàre nì Múusa xàlle ǹ yà.	That donkey belongs to Moussa.
Ké kà nì ń xàlle ǹ yà.	That house is my property.

6.2 **ANSWERING QUESTIONS ABOUT OWNERSHIP**. Answering questions about ownership involves the issues of word order and emphasis with which we were concerned in the last lesson, although in slightly different form. Going over this topic then will give you the opportunity to review and clarify material you may have found difficult.

Consider the question: ko ka ni ke ka yi? "Whose house is this house?" Its grammatical structure is a typical equational sentence.

kó	kà	nì	ké	kà	yi
whose	house		this	house	
SLOT ONE			SLOT TWO		

The question word ko "whose" is posed directly before the word for the possessed object ka "house." The information sought is the identity of the possessor. Now ask yourself where the new information marker ya will appear in the answer. If the answer is given in the form of an equational sentence, the new information marker will appear immediately after the word specifying the owner, right?

Ó yà kà nì ké kà yí.	It's our house that this house is.
Ò kú yà kà nì ké kà yì.	It's our house that this house is.

In the first answer, you do indeed find the emphatic particle ya directly after the pronoun o "our." In the second you find it after the combination of o and ku. What is ku? It is the plural form of the demonstrative ke, plural because the word it modifies refers to more than one person. Since the combination of o and ku occupies the possessor position before the word for house, the emphatic particle follows them both rather than intruding between them. The grammatical structure of the first noun phrase is

ò	kú	yà	kà
our	demonstrative	emphasis	house
POSSESSOR		NEW INFORMATION	POSSESSED

The bracketing is intended to make you realize that ya modifies the possessor phrase and that in turn the combination of o ku and ya modifies the word for the possessed object.

What kind of question would you have to ask to get ya after ka rather than before it? You'd have to ask one where the new information sought was the identity of an object rather than a person. You'd have to ask something like "what's that?" (What's that heap of rubble over there? It's our house that is that heap of rubble.)

To keep all this straight just remember the rule: in equational sentences, ya follows and indicates the new information.

6.3 KINSHIP. Equational and identity constructions can be used to talk about kinship as well as ownership, but the grammatical form of kinship phrases is a variant of the possessive phrases you have just seen.

Kinship terms have three forms: one for addressing the relative, one an unpossessed form, and one for specifying relationship to the kinsperson in question. (The unpossessed form is the one you would use in sentences like "All the mothers agreed to send their children to the school, but the fathers resisted," or perhaps "I don't have an older sister." With unpossessed forms relationships are unspecified.)

SONINKE KINSHIP TERMS

Address	Unpossessed	Relationship	Meaning
báabà	fàabe	fàaba	father, father's brother(s)
bàayi	bàaye	bàayi	father's sister
káawù	kàawe	kàawu	mother's brother
kísima	kísime	kísima	grandfather (either side)
máamà	màame	màama	grandmother (either side)
ń mà	sàaxe	mà	mother, mother's sister(s)
tátà	gìde	gìda	older brother, sister

NOTE

The word for older brother or sister, gida, can be modified so that the sex of the sibling in question is specified: gidan-yugo "brother" and gidan-yaxare "sister." In some dialects these terms only mean "older brother" and "older sister," but in Guidimaxa Soninke they apply to younger brothers and sisters as well.

You need not be concerned with the address forms at this point. You will meet them again in the Communication and Culture Handbook, along with an explanation of the kinship system that allows people to call their father's brothers "father" and their mother's sisters "mother." For the present we are going to concentrate on the possessed forms.

The difference between kinship words and other possessed forms is that the definite article only appears with certain of the kin terms. The models for expressing kinship relationships are:

A. Identity sentences:

Ń fàaba yà nì. It's my father.	Ó fàaba yà nì. It's our father.
Ań fàaba yà nì. It's your father.	Xá fàaba yà nì. It's your father.
Á fàaba yà nì. It's his father.	Í fàaba yà nì. It's their father.
Múusà fàaba yà nì. It's Moussa's father.	
Ń fàaba fè. It's not my father.	Ó fàaba fè. It's not our father.
Ań fàaba fè. It's not your father.	Xá fàaba fè. It's not your father.
Á fàaba fè. It's not his father	Í fàaba fè. It's not their father.
Mùssá fàaba fè. It's not Moussa's father.	

B. Equational sentences:

Ń kìsima nì mìsilime ǹ yà.	My grandfather is a Moslem.
Ó mà nì Bámbàra ǹ yà.	Our mother is a Bambara.
Xá fàaba nì Fúlle ǹ yà bà?	Is your father a Fula?
Í màama nì Xásonke ǹ yà.	Their grandmother is a Khassonke.
Ń kísima fètì mìsilime yà.	My grandfather is not a Moslem.
Ó mà fètì Bámbàra yà.	Our mother isn't a Bambara.
Xá fàaba fètì Fúlle yà bà?	Isn't your father a Fula?
Í màama fètì Xásonke yà.	Their mother isn't Khassonke.

NOTE

The words for wife, yaqqe, son, remme,. grandchild, kismare, and all the compound kinship terms take the definite article in affirmative sentences.

Ń yàqqe n nì mìsilime ǹ ya.	My wife is a Moslem.
Ń rèmme ǹ nì mìsilimɛ ǹ yà.	My son is a Moslem.
Ń gìdan-yáxare ǹ nì mìsilime ǹ yà.	My sister is a Moselm.

VOCABULARY

fàaba
bàayi
gìdan-yáxare
gìdan-yúgo
kàawu
kìina

kísima
kísimare
lén-yáxare
mà
màama

rémme
sàre
yàqqe
xàlle
fò

NOTE: kinship terms are listed in their relationship-specifying forms.

6E.1 Substitution Drill. Substitute the words from the list below into the model sentence, adding the definite article where appropriate. Remember that if you add the definite article, yi goes to ŋa.

Example: Ké sàre yà n'án mà yí. > Ké sàre yà n'án fàaba yí.

1. fàaba
2. gìdan-yáxare
3. rémme
4. kísima
5. màama
6. gìdan-yugo
7. kísimare
8. lén-yáxare
9. rémme
10. kísima
11. kàawu
12. bàayi
13. kìine
14. rémme ǹ yáqqe
15. lén-yáxare ǹ kìina

6E.2 QuestionAnswer Drill. Answer the questions with Yo or Ayi, plus a long answer, as appropriate.

1. Bóyì kíinà yà nì Sáalùn ŋá bá?
2. Fùne fàaba yà nì Bákari yí bá?
3. Fùne fàaba yà nì Sáalun ŋá bá?
4. Uśman gìdan-yúgo ǹ yà nì Fùne yí ba?
5. Uśman gìdan-yáxare ǹ yà nì Hàwa yí bá?
6. Bákari yáqqe ǹ yà nì Bóyì yí bá?

6E.3 Transformation Drill. Change the equational sentences below into their identity sentence counterparts.

Example: Ké sàre yà nì xá fàaba yí. > Xá fàaba yà nì.
[¯ ╲– – –]

1. Ké sì yà nì ń sì ǹ ŋá.
2. Ké wùlle yà n'án wùlle ǹ ŋá.
3. Ké sàre yà nì Fúlle ǹ ŋá.
4. Ké kà yà n'ó kà ǹ ŋá.
5. Ké yàxarin-xáse yà nì ń màama yí.
6. Ké yúgu-xáse yà n'i kísima yí.
7. Ké màxambane yà n'o gìdan-yugo ǹ ŋá.
8. Ké xùso yà nì xásonke ǹ ŋá.
9. Ké yàxanne yà nì ń lèn-yaxare ǹ ŋá.
10. Ké jàxe yà nì Mússà jàxe ǹ ŋá.
11. Ké sùgo fètì xá sùgo yí.
12. Ké wùlle fètì ń xàlle yí.
13. Ké fùne fèt'án fùne yí.
14. Ké fò fèt'ì xàlle yí.
15. Ké nỳogome fètì Bákari nyògome yí.
16. Ké fò fèt'án xàlle yí.
17. Ké fùne fèt'án xàlle yí.
18. Ké sàre fètì Hàwá gìdan-yáxare yí.
19. Ké sàre yà nì Sáalùn Sàaxo bàayi yí.
20. Ké yùgo fètì tùbaabu yí.
21. Ké yàxare yà nì fàttan-bínne ǹ ŋá.
22. Ké kà yà n'ò kú kà ǹ ŋá.

6E.4 Completion Drill. Use the words in the columns below to complete the sentence:

Kó____________nì ké ____________yí bà?

You must either select one word from column A or two from column B to do this, but if you select a word from column A, you must enter it into both blank slots.

Example: Kó fùne nì ké fùne yí bà?

A.

nyògome
sùgo
wùlle
jàxe
dèbe
fùne
nà
sì
fò

B.

yàqqe
klìna
màama
kísima
rémme
kisimare
bàayi
kùusu
gìda

yàxare
yúgo
yàxarin-xáse
yúgu-xáse
màxambane
lémine
yàxare
yúgo
xùso

6E.5 Completion Drill. Complete the model sentence treating it as an answer to the question in 6E.5. Use the words below to fill in the blank, adding the emphasis marker where appropriate.

______________yàqqe ǹ nì ké yàxare yí.

Múusa gìdan-yúgo
à ké
á
xànyaana

Bákari Kàmara
fúlle
xásonke
án
kàfiri

sòxáana
bámbàra
tángaana
xànyaana

6E.6 Transformation Drill. Change the equational sentences below into identity statements, eliminating the word xalle and moving the "possessor" noun or pronoun into the slot before the possessed object.

Example:	
Ke fare ni Muusa xalle n ya. >	Muusa fare n ya ni.
That donkey belongs to Moussa.	It's Moussa's donkey.

1. Ke ka ni n xalle n ya.
2. Ke sugo ni xa xalle n ya ba?
3. Ke nyogome feti n xalle n ya.
4. Ke fare ni Saalun Saaxo xalle n ya.
5. Sugo n feti Bintu xalle n ya.
6. Ke kenne feti an xalle n ya.
7. Ke na fet' i xalle n ya.
8. Ke si ni Bakari xalle n ya.
9. Ke ka feti Adama xalle n ya.
10. Ke fo ni Mohame xalle n ya.

6E.7 Substitution Drill. Change the following sentences to their possessed counterparts, using the possessor in parentheses.

Example: Ke ni si n ya. (n) > Ke ni n si n ya.

1. Ke ni baafe n ya (Muusa).
2. Ke ni golle n ya (Hawa).
3. Ke feti na n ya (o).
4. Ke feti fanqe yi (an).
5. Ke feti golle n ya (xa).
6. Ke feti fo yi (n).

6.4 FINE TUNING. Soninke has developed a distinction between marked and unmarked relationship forms, at least with respect to the third person singular. What this means is that you can find kinship terms which have no overt possessor, but which nevertheless count as possessed terms. Consider the following examples:

á yàqqe	his wife	yàqqe ǹ	his wife (the wife)
á mà	his mother	sàaxe ǹ	his mother (the mother)
á fàaba	his father	fàabe ǹ	his father (the father)

The unmarked possessed forms are in the right hand column. They consist of the citation forms of kin terms plus the definite article. We have translated them as "his wife," "his mother," and "his father," but they really mean something more like "somebody's wife," "somebody's mother," "somebody's father." In other words, when the possessor is not specified, the kin term is assumed to be possessed by some indefinite person.

If you said "Ali do i yaqqe," you would mean "Ali and his (own) wife," but if you said "Ali do yaqqe n," you would mean "Ali and somebody else's wife." (You might keep this in mind if you ever get the urge to say in Soninke "The wife and I will be over later!")

Along these same lines, there is another small detail about possessives that you should know. Soninkes use the third person plural pronoun with third person singular possessors when the possessed object belongs to a person mentioned in the same phrase. For example, if you wanted to say "the man gave a cowrie to his son" (that is, his own son), you use the pronoun i rather than the pronoun a:

Yugo da manjaare kin' i remme n ŋa.
The man gave a cowrie to his son.

If you wanted to say "the man gave a cowrie to his (someone else's) son," you would use a.

Yugo da manjaare kin' a remme n ŋa.

This same rule applies to objects (like knives, books, camels and cigarettes) as well as to kinsmen and body parts.

6E.8 Activities

A. Draw a picture of a Soninke family. Include some of their possessions and animals. Prepare yourself to describe your picture, explaining who the people are and how they are related to everyone else.

B. Get together with a classmate and ask her or him as many questions as possible about her or his picture. Ask your teacher to help you with questions you can't express. Then have your classmate question you about your picture.

C. Bring photographs of your family and explain to the class who the family members are and how they are related to you.

D. Ask your teacher or another Soninke speaker to tell you the names of his family members and how they are related to him. Prepare a family tree for him and then check your information by asking questions like: "Is X your father's brother?" or "Isn't Y your sister?"

6E.9 Written Summary Exercise. (Answers on page 317.)

Using the Soninke characters on Chart I, page 311, complete the following sentences. (In order to make this a useful drill, you will have to assume a marriage between Saloum Sakho and Boyi Silla, and a marriage between Bakari Camara and Fune Sakho. You also have to assume that Fune Saaxo is a product of the marriage between Saalun Saaxo and Boyi Silla, and that all the little Camaras are products of the marriage between Bakari Camara and Fune Sakho.)

Sáalùn Sàaxo lén-yáxare ǹ yà nì ____________________yàqqe ǹ ŋá.

Sáalùn Sàaxo lén-yáxare ǹ yà nì Bákari Kàmara yàqqe ǹ ŋá.

1. Bóyì Sìlla ya ni Bàturu Kàmara ____________________yí.
2. Bóyì Sìlla yà nì Sáalun Sàaxo ____________________ǹ ŋá.
3. ____________________yà nì Úsman Kàmara kísima yí.
4. ____________________ yà nì Fùne Sàaxo fàaba yí.
5. Hàwá Kàmara yà nì Támbo Kàmara ____________________ǹ ŋá.
6. Bákari Kàmara yà nì ____________________lén-yáxare ǹ kìina yi.
7. ____________________yà nì Bákari Kàmara yàqqe ǹ ŋá.
8. Támbo Kàmara yà nì Bóyì Sìlla ____________________ǹ ŋá.
9. Sàalun yàqqe ǹ yà nì Úsman Kàmara ____________________yí.
10. Bóyì Sìlla kísimare ǹ yà nì ____________________rémme ǹ ŋá.
11. Sáalùn Sàaxo gìdan-yáxare ǹ yà nì Fúné Sàaxo__________yí.
12. Bóyì Sìlla kìina yà nì Bákari Kàmara ____________________yí.
13. Hàwa Kàmara mà yà nì Sáalùn Sàaxo ____________________ǹ ŋá.

14. Fùne Sàaxo kàawu yà nì Boyì Sìlla ____________________ǹ ŋá.
15. Fùne Sàaxo fàaba yà nì __________________________kìina yí.
16. Uśman Kàmara yà nì Támbo Kàmara ____________________ǹ ŋá.
17. B́aturu Kàmara yà nì Hàwa Kàmara gìdan-yáxare __________.
18. Bákari Kàmara yà nì Hàwa Kàmara fàaba ______________.
19. Támbo Kàmara yà nì Bákari Kàmara rémme ____________.
20. Úsman Kàmara gìdan-yúgo ǹ yà nì Bóyì Sìlla kísimare ______.
21. Sáalùn Sàaxo gìdan-yúgo ǹ yà nì Fùne Sàxxo __________yí.
22. Bóyì Sìlla gìdan-yáxare ǹ yà nì Fùne Sàaxo_____________yí.

LESSON SEVEN

Plurals and the Numbers 1-10

7.1 PLURALITY. There are three plural endings in Soninke: -o, -u and -ni (nu). Most words are pluralized regularly. This means that if you know the ending of the singular form, you can usually predict the endings of the plural forms.

A. If the singular noun ends in -e, its plural will end in -u.

yàxare	woman	yàxaru	women
yàxanne	girl	yàxannu	girls
kìlle	road	kìllu	roads
kítte	arm	kíttu	arms
fàre	donkey	fàru	donkeys
yìmbe	fire	yimbu	fires

B. If the noun terminates in one of three derivational suffixes -nke, -nte or -ana, its plural will be formed by replacing the final -e or -a with -o.

A derivational suffix is something which allows you to build new words from old ones by adding something to the end of the old word. In Soninke the suffix -nke is added to the names of places to derive the names of residents of that place; the suffix -nte is added to verbs to derive the names of things having the properties of that verb; and the suffix -ana is added to verbs to derive the names of doers of the action described by the verb:

1.	Bàmako	Bàmakonke	person from Bamako
		Bàmakonko	people from Bamako
	Sùwena	Sùwenanke	person from Souena
		Sùwenanko	people from Souena

	yère	yèrenke yèrenko	person from here people from here
	Nŵasoto	Nŵasotonke Nŵasotonko	person from Nouakchott people from Nouakchott
2.	bìre to live	bìrante bìranto	living person living people
	wáxa to be crazy	wáxante wáxanto	crazy person crazy people
3.	sòxo to farm	sòxaana sòxaano	farmer farmers
	mìra to weave	mìraana mìraano	weaver weavers
	gólle nyá to do work	gólle nyáana gólle nyáano	worker workers

C. If the noun ends in -i, -u or -a, if it is a monosyllable, or if it is borrowed from a language other than Arabic, its plural will end in -ni. (Some people pronounce this ending as -nu: nàní ~ nànú.)

nà	cow	nàní	cows
kà	house	kàní	houses
sì	horse	sìní	horses
jí	water	jínì	waters
tè	field	tèní	fields
tà	foot	tàní	feet
búuru	bread	búuruni	breads
cáaku	bag	cáakuni	bags
tábeli	table	tábelini	tables
mòbili	automobile	mòbilini	automobiles

D. Nouns ending in -O have plural forms in -ni (nu) or in -u.

bòoto	bag	bòotoni	bags
túngo	mortar	túngu	mortars

E. There are a number of exceptions to these generalizations. They have to be memorized individually, just as you had to learn the irregular plurals in English by memorization. The following list is not exhaustive, but it will provide a point of departure for learning the irregular Soninke plurals.

gòlle	mortar	gòllo	mortars
fùura	carp	fùuro	carps
jàxe	sheep	jàxo	sheep (plural)
sàre	person	sàro	persons
màra	grainery	màro	graineries
gámma	cock	gámmo	cocks
góde	5 francs	gódo	many pieces of 5 francs
hóore	noble	hóoro	nobles
kòme	captive	kòmo	captives
tàge	smith	tàgo	smiths
sáxa	bed	sáxo	beds

7.2 VOWEL HARMONY. If you asked a native speaker of Soninke to pronounce the list of words just given, he or she might very well say a number of them differently from the way they are written. That is because Soninke has a rule of "vowel harmony." Vowel harmony means that the pronunciation of one vowel is affected by the pronunciation of another vowel in the same word. The low vowel a is the one most affected. When a word has an a in the first syllable, that vowel takes on features of the pronunciation of the vowel in the second syllable. Listen to Soninkes say the words for "person" and "persons." If they are following the vowel harmony rule, the singular form of this word will sound like it should be written sere and the plural form will sound like it should be written soro. The plural form of the word "grainery" will sould like moro, and the plural form of the word "sheep" will sound like joxo. We have not written the words in question with harmonized vowels because not everyone produces them this way. Don't let yourself get confused by the writing system. Listen to words as people say them. Listening is crucial for learning any language well.

7.3 HOW TO CHEAT. There are dialects of Soninke in which the formation of plurals is considerably more regular than in Guidimaxa. In the variety of this language spoken in the Nioro area of Mali, the only plural forms ending in -o are those listed in section 7.1B. All other plural forms end in -u or -nu. (-nu with monosyllables and borrowed words, -u elsewhere.) If you find yourself unable to remember the correct plural form of a word, try replacing the final vowel with -u. If the word is obviously borrowed from French or English, add -nu after the final vowel. People will understand you, just as they would understand a speaker from another dialect area. We don't encourage "cheating," of course, but we believe that it is better than not talking Soninke for fear of making mistakes.

7.4 THE NUMBERS 1-10. The number system of Soninke is complicated, so we are going to ease into it a little bit at a time. Fortunately the numbers two through ten present no particular grammatical problems. The number one, however, is problematic.

Numbers can appear by themselves or they can modify nouns. When they stand alone, they can be used to count in the abstract: one, two, three, four, five and so forth.

báané	one
fillo	two
sìkko	three
nàxato	four
kàrago	five
tùmmu	six
nyèru	seven
sègu	eight
kàbu	nine
támmu	ten

The numbers two through ten show a change in the final vowel when they are used to modify nouns, that is, when they are used to count objects: one potato, two potatoes, three potatoes, four potatoes. The nouns appearing with these numbers are in their plural forms. The definite article is generally omitted in such phrases.

sàró fillì	two people
sàró sìkkì	three people
sàró nàxàtì	four people
sàró kàràgì	five people
sàró tùmmì	six people
sàró nyèrì	seven people
sàró sègì	eight people
sàró kàbì	nine people
sàró tàmmì	ten people

Fàrú fillì yà nì.	There are two donkeys.
Nàní tùmmì yà nì.	There are six cows.
Yaxarin-xaso segi ya ni.	There are eight old women.

7.5 COORDINATION. In English we have phrases like "Jack and Jill," "death and taxes," "the devil and the deep blue sea," in which noun phrases are joined together with the word "and." These are examples of co-ordinate phrases, meaning that the things joined have more or less equal grammatical status (both noun phrases or both verbs, for example). To form simple co-ordinations in Soninke with noun phrases, place the co-ordinating word do between the words or phrases to be joined.

Sì ǹ dò nà ǹ.	the horse and the cow
Bíntù dò Fátùmátà	Bintu and Fatoumata
Bákari d'í rèmmu	Bakari and his children
Yúgu ǹ d'í yàqqu	the men and their wives

These co-ordinated phraes can then be used to form sentences:

Sì ǹ dò nà ǹ yà nì.
It's a horse and a cow.

Bíntù dò Fátùmá yà nì.
It's Bintu and Fatouma.

Fàrú fìllì dò jàxó sìkkì yà nì.
It's two donkeys and three sheep.

Kú yàxaru fìlli nì Bíntù dò Fátùmátà yá.
Those two women are Bintu and Fatoumata.

Bákari rèmmu ǹ nàxati nì Hàwa dò Báturu dò Támbo do Úsman yá.
Bakari's four children are Hawa and Batourou and Tambo and Ousman.

VOCABULARY

cáaku/ni
dóromme/o
káne/o
kítte/u
láqqe/u
màra/ø

núxùnne/u
nyíinye/o
sáabara/a
sàane/u
séliŋè/u
tà/ tàni

tónge/u
tóro/u
xánjàra/nu
yáaxe/o
yítte/u
yèliŋe/u

NOTE: From now on the plurals of nouns will be listed to the right of the slash marks. The plural of laqqe, for example, is laqqu. You can find the plurals of the words given in the first six lessons in the glossary at the end of this book.

7E.1 Substitution Drill. Substitute the vocabulary items below into all of the following model sentences. Each vocabulary item will fit into all the frames. Notice that the number one does not appear in this exercise.

1. ______yà nì.
2. ______filli yà nì.
3. ______sìkki yà nì.
4. ______nàxati yà nì.
5. ______kàragi yà nì.
6. ________tùmmi yà nì.
7. ________nyèri yà nì.
8. ________sègi yà nì.
9. ________kàbi yà nì.
10. ________tàmmi yà nì.

yàxare
kìlle
fàre
yìmbe

séliŋe
Bàmakonke
sòxaana
jí

bìrante
wàxante
tà
kà

7E.2 Substitution Drill. Substitute the numbers two through ten into the numerical slot in the model sentence.

Example: Yíttu __________yà nì. > Yíttù fillì yà nì.

7E.3 Reduction Drill. Combine the pairs of sentences below into single sentences using coordination as the mechanism for doing so.

Example: Kàni kàragi yà nì. Màro filli yà nì.
> Kàni kàragi dò màro filli yà nì.

1. Múruntu sègi yà nì. Xùsu filli yà nì.
2. Yàxarin-xaso nàxati yà nì. Yúgu-xaso tùmmi yà nì.
3. Yàxannu kàragi yà nì. Yàxaru sìkki yà nì.
4. Múrunto nàxati yà nì. Yàxannu nàxati yà nì.
5. Màxambano sìkki yà nì. Yúgu tùmmi yà nì.

6. Léminu nỳeri yà nì. Yàxarin-xaso filli yà nì.

7. Yúgu-xase ǹ yà nì. Múrunto filli yà nì.

8. Yúgu-xase ǹ yà nì. Yàxarin-xase ǹ yà nì.

9. Yàxare ǹ yà nì. Xùsu nàxati yà nì.

10. Yàxare ǹ yà nì. Xùsu nàxati yà nì. Yàxarin-xaso filli yà nì.

7E.4 Replacement Drill. Use the pairs of sentences from 7E.3 as the basis of this drill. Add the numbers together and then replace them with their total, using the word *saro* "people" instead of the individual categories like "boy," "girl," "old woman" and so forth.

Example: Yúgu-xase ǹ yà nì. Múrunto sìkki yà nì.
> Sàro nàxati yà nì.

7E.5 Chart Pattern Practice. Use the pictures of objects on page 312 to answer the question:

X mànne mè nì?	How many of X are there?

You can use the identity pattern to give the answer.

X kàbi yà nì.	It's nine of X.

You can even try asking about two categories at once.

X mànne mè dò Y mànne mè nì?
How many of X and how many of Y are there?

X tàmmi dò Y kàbi yà nì.
It's ten X and nine Y.

7E.6 Activities

A. Get some playing cards and find out the names of the non-face cards. Try playing a card game like "Hearts" or "Crazy Eights" or "Gin Rummy" with other Soninke-language students, announcing at each play which card you are putting down, (It's the eight, It's a six, and so forth). You might even try playing some of the children's card games given in the Culture and Communication Handbook.

B. Take all the coins you have out of your pocket or purse and count them. If you have more than ten, give some to another student, telling him or her how many you are going to hand over.

C. Hold up a number of fingers and ask other students how many they can count. Ask the question "How many fingers?" in Soninke. The other students should answer in Soninke.

D. Count to ten, using the odd numbers: one, three, five, seven, nine.

Count to ten, using the even numbers: two, four, six, eight, ten.

7E.7 Summary Written Exercise. (Answers on page 318.)

Answer the following questions in Soninke, using the abstract counting forms of the numbers.

Example: Saro sikki yaaxo n ni manne me? > Saro sikki.....
Three people have how many eyes? Three people...

Saro sikki yaaxo n ni tummu ya.
Three people's eyes are six.

1. Saro filli tani n ni manne me?
2. Saro nyeri nuxunnu n ni manne me?
3. Sare baane dorommo n ni manne me?
4. Nani naxati toru n ni manne me?
5. Sini sikki yaaxo n ni manne me?
6. Seliŋu kabi laqqu n ni manne me?
7. Nani filli tani n manne me?
8. Nyiinyo karagi toru n ni manne me?
9. Seliŋu segi nuxunnu n ni manne me?
10. Yugu karagi kitte n ni manne me?

LESSON EIGHT

Adjectives

8.1 **INDEPENDENT VERSUS COMBINING FORMS**. There are two grammatical patterns for adjectives in Soninke. In one you find adjectives combined with nouns to form compound words. In the other, you find independent adjectives modifying nouns without entering into combination with them.

8.2 **INDEPENDENT FORMS**. The independent adjectives are the ones you use to attribute particular qualities to people or objects. They are equivalent to the adjectives you find in English sentences like:

Roses are red,

Violets are blue,

Sugar is sweet,

And you're sweet too.

The formula for using independent adjectives in Soninke is

X + adjective + n (ya) ni.

Ké kà xòore ǹ yà nì.	This house is big.
Kú kàni xòoru ǹ yà nì.	These houses are big.
Ó kà ǹ xòore ǹ yà nì.	Our house is big.
Ó kàni ǹ xòoru ǹ yà nì.	Our houses are big.
Ké jí lìŋe ǹ yà nì.	This water is sweet.
Kú jínu lìŋu ǹ yà nì.	These waters are sweet.
Kàlle ǹ bùre ǹ yà nì.	Death is bad.

This is the identity sentence formula, expanded to include an adjective. The negative versions are predictably:

ké kà xòore fè.	This house isn't big.
Kú kànl xòoro fè.	These houses aren't big.
Ó kà ǹ xòore fè.	Our house isn't big.
Kàlle ǹ bùre fè.	Death isn't bad.

8.3 COMBINING BASES. In English descriptive phrases like "yellow submarine," "sweet revenge," and "black birds," you find the regular forms of adjectives paired with the regular forms of nouns. You can also find adjective-noun combinations in words like "yellow-jacket," "sweet tooth," and "blackbirds."

In Soninke all descriptive phrases like "baby camel," "rotten egg," and "blind musician" are compound words. The language does not distinguish between modified nouns, like black bird, and compound nouns, like blackbird. In Soninke all black birds are blackbirds.

Compounding is not simply a matter of attaching adjectives directly to the citation forms of nouns. The process requires that the nouns be in their special combining bases, and the forms these bases take are in general different from the citation forms of the same words.

Noun	Adjective	Combining Base	Compound
fàŋŋe river	xòore big	fàn	fàn-xóore big river
rémme offspring	yúgo male	rén	rén-yúgo son
yàxare woman	xàse old	yàxarin	yàxarin-xáse old woman
nyògome camel	rémme offspring	nyògon	nyògon-rémme baby camel

The combining bases of some Soninke words are predictable, although for the most part you will have to memorize them, just as you have to learn the irregular plurals by memorization. Here are some rules for deriving the predictable bases.

A. Rule I. Words ending in the suffixes -nte, -nke and -ade have their combining bases in -nta, -nka and -adi respectively.

Noun	Adjective	Combining Base	Compound
jàrinte lion	yàxare female	jàrinta	jàrinta-yáxare lioness
Bàmakanke Bamakois	yugo man	Bàmakanko	Bamakanko-yúgo man from Bamako
wùtaade handle	xòore big	wùtaadi	wùtaadi-xóore big handle

B. Rule II. Nouns ending in -mme, -ɲɲe, -nne lose the final -e and one of the nasal consonants. All nasals in final position then become n.

Noun	Adjective	Combining Base	Compound
fàɲɲe river	xòore big	fàn	fàn-xóore big river
káɲɲe gold	hóore pure	kán	kán-hóore pure gold
kènne guinea fowl	yàxare female	ken	kèn-yáxare guinea-hen
rémme offspring	yàxare female	ren (len)	rén-yàxare (len-yaxare) daughter

C. Rule III. Words with citation forms in -a, -i, and -u, usually have the same base forms:

Noun	Combining Base	Noun	Combining Base
xàna friend	xàna	fánti peanut hoe	fánti
nòqqu place, spot	nòqqu		

D. Rule IV. Monosyllables have the same base forms as their citation forms.

Noun	Combining Base	Noun	Combining Base
sì horse	sì	tà foot	tà
nà cow	nà	tè field	tè

8.4 THE LINKING N. You probably noticed that some of the compound forms appear with an -n as part of the combining base. For example, the word for old woman, yàxarin-xáse, includes this consonant. This is what we call the "linking n." It is not the definite article. The linking -n- is more like the word "of" in phrases such as

"leg of lamb"	vs.	"lamb leg"
"side of beef"	vs.	"beef side"
"slice of bread"	vs.	"bread slice"

Just like the word "of," the linking -n- can be left out of phrases and just like "of," in Soninke the linking -n- is less likely to be ommitted from fixed compounds than from those made up on the spot to describe objects. For example, there is a species of serpent in Soninke land called "blacksnake," mallan-binne. Its name comes from malla "serpent," plus binne "black." If you saw one of these snakes, you would probably say

Mallan-binne ǹ yà nì.	It's a blacksnake.

If you saw a black-colored snake of a different species, you might say

Malla-binne ǹ yà nì. It's a black snake.

As you learn the language, you will learn which compounds require the linking -n- and which do not; but for the time being you can operate on the assumption that nothing will go wrong if you forget to include it.

8.5 TONES OF ADJECTIVES IN COMPOUNDS. The first word will have a high level tone if it was a high tone noun. If it was a low tone word, it will have a low level tone in the compound. The last word will have a high tone, and will follow the rules for high tone words outlined earlier.

Yàxarin-xáse	[- - - ¯ -]
Yàxarin-xáse fè.	[- - - - ¯ ¯ -]
Yàxarin-xáse baane.	[- - - ¯ ¯ ¯ ¯]

Since the tone of the final word is always predictable, we will no longer mark it.

8.6 TONES OF INDEPENDENT ADJECTIVES. All two-syllable adjectives which appear independently (that is, in the pattern NOUN ADJECTIVE (YA) (NI)) have low tone. This is because the construction is in reality a possessive pattern, and as we pointed out in Lesson 6, all possessed nouns of one or two syllables have low tone.

líŋe:	jí ǹ lìŋe ǹ yà nì. The water is agreeable. (The water's agreeableness is)
téye:	sì ǹ tèye ǹ yà nì. The horse is fast.

Three-syallble adjectives, like three-syllable nouns, generally retain their tones when they appear independently.

kásappe:	yúgo ǹ kásappe ǹ yà nì. The man is ill-tempered.
fáranfàre:	Yàxare ǹ fáranfare ǹ yà nì. The woman is handsome.

8.7 THE PLURALS OF ADJECTIVES. The rules for finding the plural forms of adjectives are these:

A. If the next to the last vowel is -i- or -u- (a high vowel), the plural ending for the adjective will be -u.

bìnne	bìnnu
dùmbe	dùmbu

B. If the next to the last vowel is other than a high vowel, the plural form of the adjective will end in -o.

fáranfare	fáranfaro
xàse	xàso

C. Words having the consonant -y- between the two identical compounds show a change of y to w. Their final vowels change to -u.

téye	téwu
jéye	jéwu

8.8 THE PLURALS OF COMPOUNDS. When a compound noun is pluralized only the adjective shows an overt plural. The noun part of the compound is not marked for number.

Yáxarin-xaso ǹ yà nì.	It's old women.
Sí-jewu ǹ yà nì.	It's fast horses.
Sí-jewu sìkki yà nì.	It's three fast horses.

VOCABULARY

bìnne
bùre
dèppe
dìnka
dùmbe
fáranfare
gìlle
látte
líɳe
kìye/l/u
ròxe
síre
sòmbi (no plural form)
súraqqe/sura/suraqqu
téye
xàse
xòore
xùlle

8E.1 Transformation Drill. Change the singular nouns to plural nouns, adjusting the adjectives accordingly.

Example: Jàxe ǹ xùlle ǹ yà nì. > Jàxo n xùllu ǹ yà nì.

1. Dèbe ǹ làate ǹ yà nì.
2. Yúgo ǹ xàse ǹ yà nì.
3. Jí ǹ lìŋe ǹ yà nì.
4. Màxambane ǹ gìlle ǹ yà nì.
5. Ké mòbili sìre ǹ yà nì.
6. Xùso ǹ dèppe ǹ yà nì.
7. Kà ǹ xòore ǹ yà nì.
8. Yúgo n fáranfare ǹ yà nì.
9. Jí ǹ tèye ǹ yà nì.

8E.2 Substitution Drill. Substitute the word in parenthesis for the underlined term, being sure to make whatever other adjustments are required.

Example: Ali mobili n xulle n ya ni. (binne)
> Ali mobili n binne n ya ni.

1. Ó nàni ǹ dùmbu n yà nì. (binne)
2. Xá dèbe ǹ laate n yà nì. (xoore)
3. Sòmbi ǹ líŋe ǹ yà nì. (teye)
4. Súraqqe ǹ nyògomo n jèwu ǹ yà nì. (xase)
5. Bíntù kìsima xàse ǹ yà nì. (faranfare)
6. Ń mà dèppe ǹ yà nì. (gille)
7. Sòmbi ǹ tèye ǹ yà nì. (kiye)
8. Fúlle ǹ nàni ǹ xùllu ǹ yà nì. (si)
9. Ń màama kà n xòore ǹ yà nì. (roxe)

8E.5 Transformation Exercise. Change the noun-plus-adjective combinations into compound nouns, following the model given here.

Example: Fàŋŋe ǹ xòore ǹ yà nì. > Ké nì fàn-xoore ǹ yà.
The river is large. It's a large river.

1. Ké nỳogome ròxe ǹ yà nì.
2. Ké yítte dèppe ǹ yà nì.
3. Sòmbi ǹ lìŋe ǹ yà nì.
4. Màmadu yàqqe ǹ xàse ǹ yà nì.
5. Lémine ǹ dìnka ǹ yà nì.
6. Yúgo ǹ gìlle fè.
7. Múusa sì ǹ yàxare ǹ yà nì.
8. Yúgu-xase ǹ gìlle ǹ yà nì.
9. Kú jíni tèwu fè.
10. Kú jíni lìnu ǹ yà nì.

8E.6 Tone Drill. Listen to your teacher substitute the adjectives below into the following sentence frame, attending carefully to the tone. Repeat this exercise several times until you can reproduce the tones correctly yourself.

Basic sentence: À wá ______ ǹ ŋá. It's in {on} at the ______ one.

jùppe	deep	xòte	difficult, hard
búcce	small (of people)	bùre	bad
kásappe	ill-tempered	gotonte	clever
mùlle	cold	ŋaranyaŋŋe	ugly

8.9 THE NUMBER ONE. In the last lesson we had you avoid the number one with concrete nouns. That is because this numeral requires the combining base of nouns rather than their citation forms. Now that you know the combining bases of some forms you can count from one to ten of various things.

sélin báane one chicken	séliŋu filli two chickens
nyògon báane one camel	nỳogomo filli two camels
yítti báane one tree	yíttu filli two trees

8E.3 Counting Exercise. Count out ten of the following objects.

Example: fan baane
faŋŋu filli
faŋŋu sikki

jàrinte
Bàmakonke
wùtaade
remme
yaxaana
nyogome
xàna
fánti
séliŋe
sì
tà
kènne
wàxante
nà
nyíinye

8E.4 Expansion Exercise. Expand the following sentences by adding the numeral in parenthesis into the phrase. Remember, the definite article does not follow number phrases.

Example: Kàni ǹ xòoro ǹ yà nì. (sìkki) Kàni sìkki xòoro ǹ yà nì.
The houses are white. The three houses are white.

1. Séliŋu ǹ dùmbu ǹ yà nì. (sègi)
2. Sàro ǹ fáranfaro ǹ yà nì. (kàbi)
3. Yítte ǹ dèppe ǹ yà nì. (báane)
4. Nỳogomo ǹ jèwu ǹ yà nì. (kàragi)
5. Yìmbu ǹ tàwu ǹ yà nì. (filli)
6. Nàni ǹ xùlle ǹ yà nì. (tàmmi)
7. Cáakuni ǹ sìru ǹ yà nì. (nàxati)
8. Sàro ǹ bìnnu ǹ yà nì. (nyèri)
9. Yèlinu ǹ ròxo ǹ yà nì. (tùmmi)
10. Dèbu ǹ làato ǹ yà nì. (sikki)

8E.5 Activities

A. Manipulations. Bring to class some objects of different colors, sizes and shapes (pencils and pens of different colors are good). Count and describe them. (This is the short one. This is the red one. It's three red ones and a white one. And so forth.) You will have to find out the name for the object (Manne ni ke? What is it?) first. Then you can use the adjectives you know to find out from your teacher the words you don't know. For example, if you have a green pencil, but you don't know how to say "green" in Soninke, you can ask your teacher, "Is it a red one?" and listen to his or her response. Keep notes on the words you learn like this.

B. Ask questions like "Where is the red one?" and have other classmates answer them.

C. Use the chart on page 312 to practice saying adjectives in sentences. Make up phrases and questions containing these words.

8E.6 Summary Written Exercise. (Answers on page 318.)

A. Scrambled Sentences. Arrange the following sentences into the proper word order for an identity sentence. Translate them into English.

Example:

Ya xoore n ka-xulle ni ke. > Ke ka-xulle xoore n ya ni.

1. Ya Ali selin-yaxaru ni n n siru.
2. Ni ku ya si-jewu binnu n.
3. Gillu n ni ya fullu n.
4. Faranfaro Soninko n ya ni n.
5. Fe laato debu on.
6. Fulle xullu n n nani ni ya.

B. Transformation Exercise. Change the following sentences so that the adjective stands as an independent predicate adjective. In other words, decompose the compound noun-adjective combinations into noun plus numeral constructions modified by adjectives. Translate them into English.

Example:

Ka-xoore sikki ya ni. > It's three large houses.
Kani sikki xooro n ya ni. The three houses are large.

1. Fullu-gillu naxanti ya ni.
2. Ali len-yaxarin-faranfaro naxati ya ni.
3. Suraqqe n nyogon-xooro segi ya ni.
4. N faaba sugu xullu n sikki ya ni.
5. Bintu gondon-gillu filli ya ni.
6. Bakari leminu n buccu naxati ya ni.

LESSON NINE

Expressing Location

9.1 SIMPLE LOCATIVE PHRASES. To express the location of a person or object in Soninke, you use a variant of the sort of verbless sentence we have been looking at so far. Its structural formula is

$$\text{SUBJECT} + \left\{\begin{matrix}\text{wa} \\ \text{ni}\end{matrix}\right\} + \text{PLACE} + \text{postposition}$$

$$\text{SUBJECT} + \text{nta} + \text{PLACE} + \text{postposition}$$

À wá sáxa ǹ ŋá.	She is at the market
À wá dèbe ǹ ŋà.	He is in the village.
À wá kìlde ǹ wùre.	He is under the baobab.
À ntá yère.	He's not here.

Bíntù wá Màmádù dò Fátùmátà nàxa n ŋá.
Bintu is between Mamadou and Fatoumata.

The simplest of these examples "A wá sáxa ǹ ŋá," shows the subject pronoun followed by the locative predicate wa. These in turn are followed by the noun phrase expressing the place or location of the subject and this is followed by the postposition ŋa, which you should recognize as yi coming after a nasal consonant.

Now, since the emphatic particle ya can suppress the predicate particle yi in other kinds of sentences, you might expect to find the same thing happening in locative sentences. And in fact this is the case, as the following examples show:

À wá sáxa ǹ yà.	She's at the market.
À wá dèbe ǹ yà.	He's in the village.

The sentences with wá....ŋá are the "neutral" ones. They normally occur as general comments on people or objects, as in "I just saw Bintu. She is in the market, buying some cloth."

The forms with wa...ya are more strongly emphatic. They could be used to give the information that someone sought by asking a question. Where's Bintu? She's in the market.

9.2 EXPRESSING POSSESSION WITH LOCATIVES. The simple locative pattern is used to express possession as well as location. The Soninke equivalent of "I have an X" is literally "An X is on/at me." (English speakers can express possession with locatives too, but they need a verb to do it. Sentences like "Do you have a cigarette on you?" contain locative phrases, but they also use the verb "to have.")

Sì ǹ w' án màxa.	You have a horse.
Sì n w'ò màxa.	We have a horse.
Yàqqe ǹ wá ń màxa.	I have a wife.
Yàqqe ntá ń màxa.	I don't have a wife.
Kìnne ntá ń màxa.	I don't have a husband.
Lémme ntá n màxa.	I don't have a child.
Lémmu síkkì ntá Háwà màxa.	Hawa doesn't have three children.
Yàqqe ntá màxambane ǹ màxa.	A bachelor doesn't have a wife. Bachelors don't have wives. (Notice the use of the definite article in this generic statement. "The bachelor doesn't have a wife.")

VOCABULARY

bánne
fálle
fàŋŋe/fan/u
gède/l/u
ízini/l/nu
káane
káara
kámma
kìide/l/u
kómpe/l/o
lálle/l/u
lèkoli/l/ni
mínne
mìsiide/l/u
màxa
nàxa
nòxo
sáabara/a/ni
sáxa/a/o
sélla
tombe
wùre
yìmbe/l/u

9E.1 Substitution Drill. Substitute the word in parentheses for the term underlined in the example sentences.

Example: Bíntù wá sáxa ǹ ŋá. (kìide ǹ wùre)
> Bíntù wá kìide ǹ wùre.

1. Bíntù wá kìide ǹ wùre. (ó kà ǹ ŋá)
2. Bíntù w'ó kà n ŋá. (Pàrí yí)
3. Bintu wa Màlí n ŋa. (Àmèríkì yí)
4. Bintu wa lèkolu n ŋa. (ízini ǹ ŋá)
5. Ízini n wá Sènegali yí. (Faransi yí)
6. Ízini ǹ wá Nwásoto yi. (Bàmako yí)
7. Ízini ǹ wá Ńwasoto yí. (káara n ŋá)
8. Yèliŋe ǹ wá yítte ǹ kámma. (wùre)
9. Sáabara ǹ wá yìmbe n kámma. (káane)
10. Jí ǹ wà sáabara ǹ ŋá. (lálle ǹ ŋá)

9E.2 Substitution Drill. Substitute the following words into the model sentence in the "possessor slot," that is, into the locative phrase where the possessor is specified.

Example: Nàni ǹ wá ń màxa. > Nàní ǹ wá Bákari màxa.

1. Bákari
2. Bíntù
3. Sòninko n
4. án
5. à
6. xá
7. Fúlle n
8. ì
9. tùbaabu n
10. fàttan-bínnu n
11. ń kìsima
12. Xàsonko n

9E.3 Transformation Drill. Change the affirmative sentences to their negative counterparts.

Example: Sì ǹ wá ń kìina màxa. > Sì ntá ń kìina màxa.

1. Yàqqe ǹ wá yúgu-xáse ǹ màxa.
2. Fàre n wá tùbaabu ǹ màxa.
3. Fàre ǹ wá ń màxa.
4. Mòbili ǹ wá Sáalun màxa.
5. Mòbili ǹ w'án màxa.
6. Fàru sìkki wá yàxare ǹ màxa.
7. Sáabarani fìlli wá Bíntù màxa.
8. Lállu nàxati w'ò màxa.
9. Fùne ǹ wà lémine ǹ màxa.
10. Wùllu fìlli wá xànyaana ǹ màxa.

9E.4 Question-Response Drill. Select from the phrases below to answer the question, "Saalun ni minne?" Where is Saloum?

Sáalùn wá ______________ (yí).

1. Bákari tè ǹ
2. kómpe ǹ
3. yítte ǹ wùre
4. géde ǹ kàara
5. séllа ǹ
6. Bóyì kà ǹ
7. mìsiide ǹ
8. fàŋŋe ǹ
9. fàŋŋe ǹ nòxo n ŋa
10. Sùwena
11. kìlle ǹ
12. ízini ǹ
13. mìsiide ǹ kánne
14. Pàri
15. Njèwo
16. Nyòro

9.3 EXPRESSING BODY STATES WITH LOCATIVES. Words like "hungry," "thirsty," "sleepy," and so forth are not adjectives in Soninke, but nouns. You don't say "I'm sleepy," you say "sleepiness is on me." This is the same formula you would use to describe an ache in some part of the body: "A headache is on me." "A toothache is on me."

Dúlle n wa n ŋá.	I am hungry. (hunger is on me.)
Dáqqu n w'án ŋá bà?	Are you thirsty? (Is thirst on you?)
Táweye ǹ w'á yí.	He has a fever. (A fever is on him.)
Jàbare ǹ w'ò yí.	We are hot.
Mùile ǹ wá xá yí.	You are cold.
Xènqo ǹ w'à yí.	She's sleepy.
Yímman-kára ǹ wá ń ŋá.	I have a headache.
Nùxudun-ƙútu ǹ w'án ŋá bà?	Do you have a stomachache?
Xóodo ǹ w'à yí.	He has a backache.
Kàmbe ǹ w'à yí.	He has a toothache.
Mànne n'à yí?	What's wrong with him? (What does he have?)

NOTE

In this construction and all others where the first person pronoun is not in initial position in a sentence it is pronounced in, with a high front vowel before the nasal. This vowel elides with preceding vowels. Thus 'dúlle ǹ wá ń ŋá' is pronounced 'dulle n w'in ŋa,' and 'Yimman-kara n wa n ŋa' is pronounced 'Yimman-kara n w'in ŋa.'

9.4 GEOGRAPHICAL LOCATION. The cardinal directions (north, south, east and west) are used in the sentence pattern just given to specify geographical location.

Màli ǹ wá Sènegali kìmbakka ǹ ná.
Mali is east of Senegal.

Màli ǹ wá Nìzer kìnqenna ǹ ŋá.
Mali is west of Niger.

Màli ǹ wá Kódowari sàheli ǹ ŋá.

Màli ǹ wá Àlzeri bàmbaxu ǹ ŋá.
Mali is south of Algeria.

The non-cardinal directions (northeast, northwest, southeast and southwest) exploit the same sentence pattern, but also appear in a possessive construction within it. "Mauritania is northwest of Mali" is rendered as "Mauritania is on Mali's northwest." Notice that the word order in Soninke is not the same as in English. Actually you would say something more like "Mauritania is on Mali's westnorth."

Móritani wá Màli ǹ kìnqennan-sáheli ǹ ŋá.
Mauritania is northwest of Mali.

Líbi wá Màli n kìmbakkan-saheli ǹ ŋá.
Libiya is northeast of Mali.

Ótowolta wá Màli kìmbakkan-bambaxu n ŋa.
Upper Volta is southeast of Mali.

Làjine wá Màli kìnqennan-bambaxu n ŋa.
Guinea is southwest of Mali.

To say "Mali is between Niger and Senegal" or to say "Where is Mali in relation to Senegal?" you use these forms.

Màli ǹ wá Nìzer dò Sènegali nàxa ǹ ŋá.
Mali is between Niger and Senegal.

Màli ǹ nì Móritani dà Ń ŋá ti minne?
Mali is on what`side of Mauritania?

The first of these sentences is the same one you would use to say something like "Bintu is between the field and the house." The second, however, is a new construction. The word for "side" is da. Thus the phrase

Màli ǹ nì Móritani dà ǹ ná ti minne?

is analyzable as

Mali n ni Moritani da n ŋa ti minne?

SUBJECT predicate POSSESSOR POSSESSED postposition where?

The word ti is a postposition meaning "with," so the whole sentence literally means "Mali is where with (respect to) Mauritania's side?"

VOCABULARY

bàmbaxu	south	Sènegali	Senegal	Làgine	Guinea
kìnqenna	west	Tògo	Togo	Líbi	Libya
kìnqenna-bambaxu	southwest	Tùnizi	Tunisia	Màli	Mali
kìnqenna-saheli	northwest	Álzeri	Algeria	Màrok	Morocco
kìmbakka	east	Dahome	Benin	Mòritani	Mauritania
kìmbakkan-bambaxu	southeast	Gána	Ghana	Nízer	Niger
kìmbakkan-saheli	northeast	Kámbiya	Gambia	Nízeri	Nigeria
sáheli	north	Kódowari	Ivory Coast (Cote d'Ivoire)	Ótowolta	Upper Volta (Haute
Volta)					

NOTE

The names of the Francophone African countries are borrowed from French. The word for Guinea thus includes the French definite article as part of its Soninke name; the name for Ivory Coast includes the French preposition d' in Cote d' Ivoire; finally, the name of Mali always occurs with the definite article in Soninke, just as it always appears as Le Mali in French.

9E.5 Chart Pattern Practice. Use the map of West Africa included at the end of this lesson to locate the countries of this area relative to each other.

9.5 SPECIFYING AGES. To give the age of a person in Guidimaxa Soninke, use the expression "X many years are on POSSESSOR" as in the following examples.

Sìno tàmmi wá Háwà màxa.	Hawa is ten. (Ten years are on Hawa.)
Sìno sìkki wá Báturu màxa.	Batourou is three. (Three years are on Batourou.)

This pattern is restricted to certain dialects of Soninke and not others. You must ask your teacher or your Soninke friends how to specify age in their dialect areas. Write in your analysis in the space below.

VOCABULARY

Sìgareti
Àlimeti
xálisi-mise
lábu
kácce
yìran-xase
móto
témbure
mòbili
bìro
xàliibe
káyiti
áspirin
gòro
rémmu
xàna

9E.6 Substitution Drill. Substitute the words in the vocabulary box into the first noun phrase position in the sentence to form the question "Do you have X on you?"

Example: Tánfille góde w'án màxa bà? Do you have 100 FM?
Yàxare w'án màxa bà? Do you have a wife?

____________________w'án màxa bà?

9E.7 Question-Answer Drill. Answer the following questions "yes" or "no," as indicated, plus a long answer.

Example: Álimeti w'án màxa bà? (Ayi,)________________
Ayi, álimeti ntá ṅ màxa.

1. Sígareti wá Bákari màxa bà? (Yo)
2. Móbili w'án màxa bá? (Ayi)
3. Sìino nàxati wá Tàmbo màxa bà? (Yo)
4. Nyògomo wá Sùraqqe ṅ màxa bà? (Yo)
5. Jàxo wá Sòninko n màxa bà? (Yo)
6. Mìsiidu wá tùbáabu ṅ màxa bà? (Yo)
7. Wùlle w'án màxa bà? (Ayi)
8. Lálle w'án màxa bà? (Ayi)

9E.8 Transformation Drill. Turn the following statements into questions.

Example: Dúlle ǹ wá xá yí. > Dúlle ǹ wá xá yí bà?

1. Dáqqu ǹ w'án ŋá.
2. Jàbare n w'ì yí.
3. Kàmbe ǹ w'à yí.
4. Xóodo ǹ w'à yí.
5. Xóodo ǹ w'án ŋá.
6. Táweye ǹ wá Háwà yí.
7. Núxudun-kútu ǹ wá lémine ǹ ŋá.
8. Yímman-kára ǹ w'án yàqqe ǹ ŋá.
9. Xènqo n wá wùlle n ŋá.
10. Dáqqu ǹ w'í yí.
11. Mùlle ǹ wá xá yí.
12. Dúlle ǹ wá wùlle ǹ ŋá.

9E.9 Transformation Drill. Turn the sentences in 9E.8 into negative statements.

Example: Dúlle ǹ wá xá yi. > Dúlle ntá xá yí.

9E.10 Transformation Drill. Change the sentences in 9E.8 into negative questions.

Example: Dúlle ǹ wá xá yí. > Dúlle ntá xá yí bà?

9E.11 Activities.

A. Describe to your Soninke teacher where you live in the United States, using Soninke directions. If you are from a big city like Los Angeles, New York or Chicago, this won't be very difficult. But if you are from Gnaw Bone, Indiana, or Wilmont Flat, New Hampshire, you will have to use your imagination. You can either try to specify your home with respect to one of the big cities mentioned

Gnaw Bone is south of Chicago

or you can try specifying its location with respect to the boundaries of the continental United States.

Wilmont Flat is in America's northeast.

B. Using the map of Mali included with this lesson, locate the major cities with respect to each other.

C. Using an object like a pencil or a book, move around the room placing it in different locations. Ask and answer questions about its location:

Where is the book?	The book is under the chair. The book is beside the chair. The book is behind the chair.

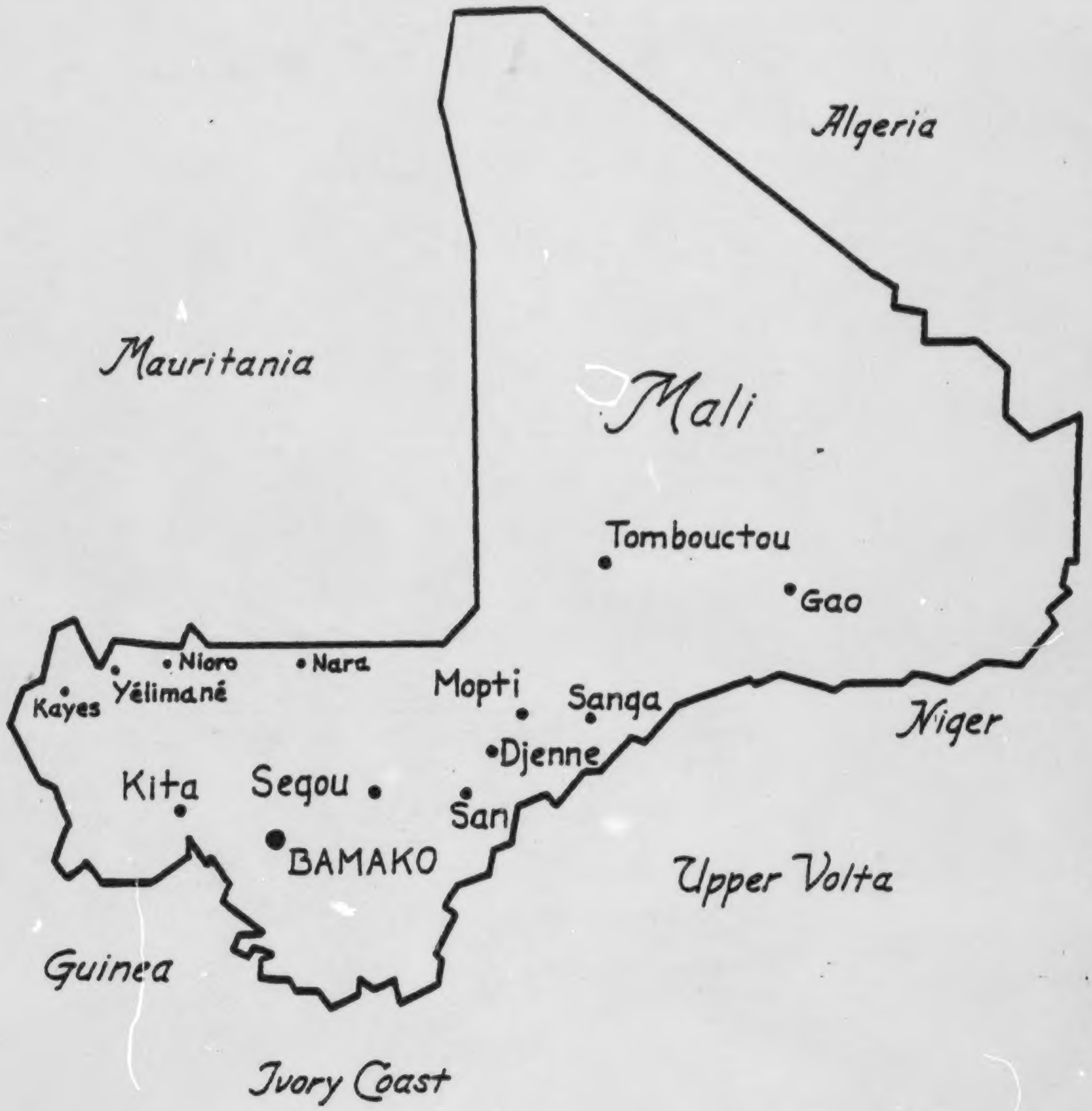
D. Use your all-purpose question "Manne ni ke?" to find out the Soninke word for the objects you put the book next to, on top of, under, near.

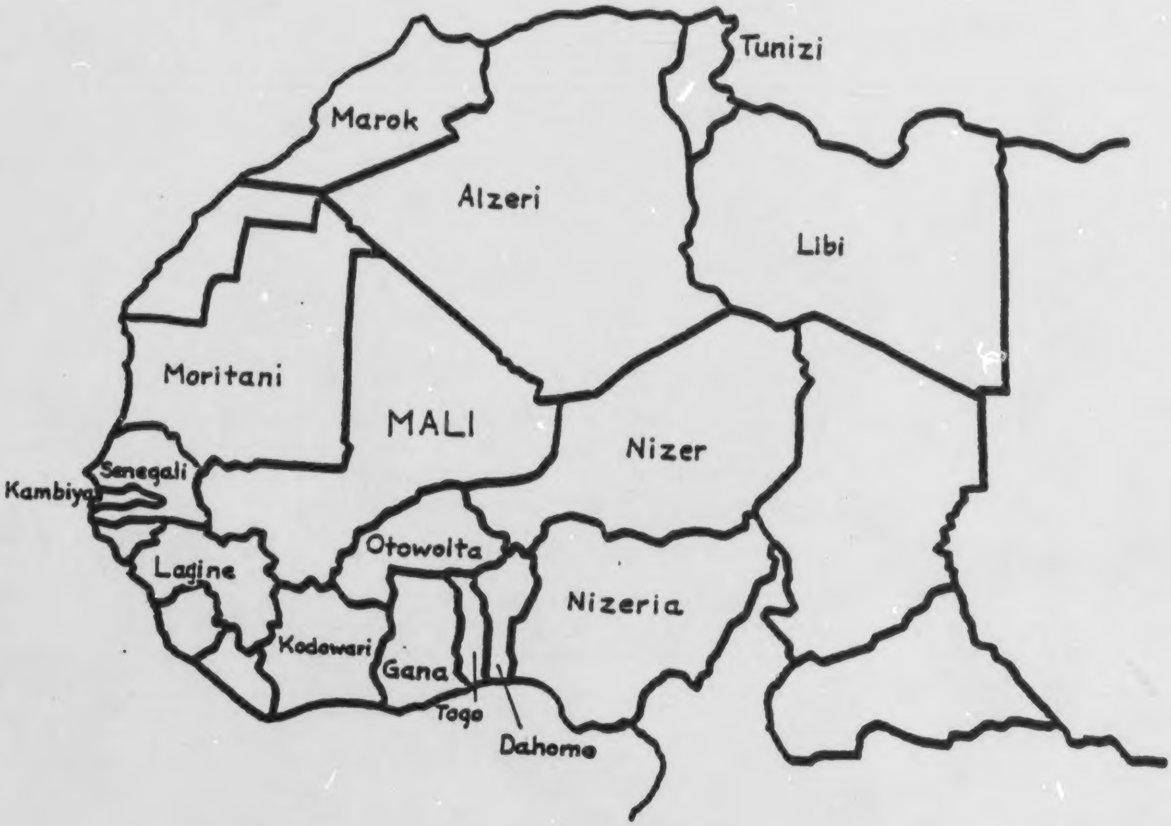
E. Construct-a-log. Construct a dialogue of three or four sentences using the words:

water, aspirin, headache
or
cigarette, match, cola nut
or
paper, stamp, writing implement

Practice your dialogue with the other students. Present it to the class.

CHART PATTERN PRACTICE


Algeria
Mauritania
Mali
Tombouctou
Gao
Nioro
Nara
Yélimané
Kayes
Mopti
Sanga
Niger
Djenne
Kita
Segou
San
BAMAKO
Upper Volta
Guinea
Ivory Coast


Tunizi
Marok
Alzeri
Libi
Moritani
MALI
Nizer
Senegali
Kambiya
Otowolta
Lagine
Nizeria
Kodowari
Gana
Togo
Dahome

9E.12 Summary Written Exercises. (Answers on page 319.)

A. Translate into Soninke:

1. Maidens don't have husbands.
2. Bakari's four children are hungry.
3. Sweet porridge is in the cooking pot.
4. Two white horses are under the tall baobab tree.
5. Nouakchott is in Mauritania's west.
6. Three little girls are in Bakari's fields.
7. Suwena doesn't have factories.
8. People from Souena don't have motorbikes.

B. Sentence formation. Using the words provided, write out the sentences fully. Be careful to put the proper endings on the words so that adjectives match nouns in number, and be sure to include the appropriate auxiliaries.

1. Otowolta / Kodowari / kimbakkan- / yi.
2. Nyogom- / naxat- / xull- / ya ni.
3. Ku / yaxarin-xas- / depp- / ya ni.
4. Soxann- / fill- / yitte /
5. Bintu / Bakari / Suwenank- / ya.
6. Far- / fill- / jax- / sikk- / ya ni.
7. Sar- / banna / doromm- /tamm- / ya.
8. N / kisima / feti / misilime /
9. Ke / sar- / xa / faab- / yi
10. Ku / na- / birin- / ni / i / na- / /

LESSON TEN

The Numbers 11 - 100
Review of Verbless Sentences

10.1 DECADE NUMBERS. Numbers which are multiples of ten are formed as compounds. The number ten comes first, followed by the number which is multiplying it. The word for 100 is not a compound.

10	tammu	60	tan-tumme
20	tan-fille	70	tan-nyere
30	tan-sikke	80	tan-sege
40	tan-naxate	90	tan-kabe
50	tan-karage	100	kame

NOTE

The sound rules that you learned in Lesson Two operate on these forms. Soninke speakers who have the f --- p change will pronounce tan-fille as tam-pille. Those that have the s --- c change will pronounce tan-sikke as tan-cikke, or even as tan-jikke if the c assimilates the voicing of the preceding nasal. Many speakers will pronounce tan-tumme as tan-dumme. Again, this is a situation where listening carefully to the people in your dialect area will make all the difference in the world.

10.2 NUMBERS BETWEEN DECADE NUMBERS. The numbers which come between decade numbers follow the general formula:

decade number + do + numeral for units

15	tammu do karago
24	tan-fille do naxato
82	tan-sege do fillo
76	tan-nyere do tummu

The final vowel of the decade numbers is -e. The final vowel of the units is -o.

10.3 HOW TO COUNT. To count objects between 11 and 19, you use the formula:

OBJECT COUNTED ten and units

The final vowel for all units is the same as in their independent forms. The object counted occurs in its pluralized form.

11 dogs	wullu tammi do banne
12 dogs	wullu tammi do fillo
13 dogs	wullu tammi do sikko
14 dogs	wullu tammi do naxato
15 dogs	wullu tammi do karago
16 dogs	wullu tammi do tummu
17 dogs	wullu tammi do nyeru
18 dogs	wullu tammi do segu
19 dogs	wullu tammi do kabu

The number twenty finds the object counted after the numeral, and the singular form of the word for the counted object. From twenty-one to twenty-nine, the object counted comes between the decade number and the units: twenty and dog one, twenty and dogs two, twenty and dogs three, and so on. The grammatical form of the noun referring to the thing counted agrees with the number of the units. Thus you have twenty and dog one, twenty and dogs two. The pattern repeats itself in subsequent decades.

20 dogs	tan-fille wulle	(twenty dog)
21 dogs	tan-fille do wulli banne	(twenty & dog one)
22 dogs	tan-fille do wullu filli	(twenty & dogs two)
23 dogs	tan-fille do wullu sikki	(twenty & dogs three)
24 dogs	tan-fille do wullu naxati	(twenty & dogs four)
25 dogs	tan-fille do wullu karagi	(twenty & dogs five)
30 dogs	tan-sikke wulle	(thirty dog)
31 dogs	tan-sikke do wulli baane	(thirty & dog one)
32 dogs	tan-sikke do wullu filli	(thirty & dogs two)
45 dogs	tan-naxate do wullu karagi	(forty & dogs five)
52 dogs	tan-karage do wullu filli	(fifty & dogs two)
60 dogs	tan-tumme wulle	(sixty dogs)
71 dogs	tan-nyere do wulli baane	(seventy & dog one)
100 dogs	kame wulle	(one hundred dog)

This means that you will have to practice counting alot to remember all the little details:

A. the number one requires the combining base.

B. the word order for ten objects is: counted object (pluralized) ten

C. the word order for decades above ten is: number + counted object (singular)

D. the word order for 11-19 is: object counted (plural) ten plus units.

E. the word order for 21-29 and 31-40, 41-49 is: decade number and object counted (singular if units are one, plural otherwise).

10E.1 Counting Exercises. Count from one to one hundred. Then try counting from one to thirty with the following objects:

1. dogs
2. chickens
3. camels
4. cows
5. people
6. horses
7. old women
8. daughters
9. mothers
10. stars

10E.2 Translation Drill (Oral). Give the Soninke equivalents for the following phrases:

1. sixteen baby camels
2. twenty dogs
3. forty-five men
4. one hundred dogs
5. three virgins
6. three dogs
7. sixty-nine cats
8. four people
9. thirty birds
10. seventy-three uncircumsized boys
11. sixty-one lionesses
12. eighty-seven virgins
13. thirty-three dogs
14. eighteen books
15. fifteen villages
16. ten horses
17. sixty lions
18. ninety virgins
19. ninety-three dogs

10E.3 Discovery Exercise. Find out how to count from one hundred to infinity from a native speaker of Soninke.

10.4 REVIEW OF VERBLESS SENTENCES. Up to this point, the sentence types you have encountered have not included verbs. You have seen four major verbless grammatical patterns:

A.	the identity construction:	X ya ni.	It's (an) X.
B.	the equational construction:	X ni Y yi.	X is (a) Y.
C.	two adjectival constructions:	X Y (ya) ni. X-Y	X is Y. An X-Y.
D.	the locative construction:	X wa Y yi.	X is at Y.

A. THE IDENTITY CONSTRUCTION. The identity construction is used to announce who or what a person or object is. In affirmative sentences its form is X ya ni. In negative sentences its form is X fe.

Múusine ǹ yà nì. It's a cat.	Múusine fè. It's not a cat.
Nyíinye ǹ yà nì. It's a mouse.	Nyíinye fè. It's not a mouse.

The definite article is usually present in affirmative sentences, and absent in negative sentences. The definite article can appear in negative sentences under special circumstances. (See section 10.5, THE DEFINITE ARTICLE.)

B. THE EQUATIONAL SENTENCE. The abstract formula for equational sentences, which announce a relationship of inclusion within a set, is X ni Y yi for affirmative sentences and X feti Y yi for negative sentences. The affirmative versions usually include the emphatic particle ya as a marker of new information.

If ya appears after the first noun phrase the form of the sentence will be X ya ni Y yi, and the English translation will have emphatic stress on the first noun in the sentence.

Bíntu yà nì mìsilime ǹ ŋá.	Bintu is a Moslem.
Bíntu fèti mìsilime yí.	Bintu isn't a Moslem.

If the emphatic particle appears after the second noun, the Soninke sentences has the form X ni Y ya (yi). The English translation either has emphatic stress on the second noun or has the form "It's X that is Y."

Bóyi nì yàxarin-xase ǹ yà.	Boyi is an old woman.
Bóyi fèti yàxarin-xase yà.	It's not Boyi who's an old woman. Boyi isn't an old woman.

One important thing to remember about the equational construction is that yi changes to na after a nasal consonant. Another is that in answering questions ya always marks new information.

C. ADJECTIVAL CONSTRUCTIONS. You have seen two adjectival constructions: one gives you independent "predicate adjectives" (as in "the sky is blue," "the grass is green"), the other gives you compound nouns like blackbird, greenhouse, sweet tooth.

Independent Predicate Adjectives: In these sentences the adjective follows the noun it modifies directly and is in turn followed by the predication marker (ya) ni. The adjective agrees in number with the noun it modifies. That is, singular noun phrases are followed by singular adjectives, plural noun phrases by plural adjectives.

Gùmbo ǹ xùlle ǹ yà nì.	The ox is white.
Gùmboni ǹ xùllu yà nì.	The oxen are white.
Gùmbo ǹ xùlle fè.	The ox isn't white.
Gùmboni ǹ xùllu fè.	The oxen aren't white.

Compound nouns: Compound nouns are formed from combinations of the special combining bases of nouns plus the modifying adjectives. The number of the compound is marked only on the adjective. That is, if the compound noun is plural, the adjective, but not the combining base of the noun, is plural.

Yàxarin-xase old woman	Yàxarin-xaso old women
fàn-xoore big river	fàn-xooro big rivers

Compound nouns can be used in any noun phrase slot in any of the sentence types you know. They can show up in identity constructions, equational sentences, predicate adjective sentences and locative sentences.

Yàxarin-xase ǹ yà nì.
It's an old woman.

Bóyi nì yàxarin-xase ǹ yà.
Boyi is an old woman.

Yàxarin-xase ǹ gìlle ǹ yà nì.
The old woman is tall.

Yàxarin-xase ǹ wá sáxa ǹ ŋà.
The old woman is at the market.

D. LOCATIVE SENTENCES. Locative sentences are used to express both location and possession of certain kinds. The general form of locative sentences is

$$X \begin{matrix}\text{wa}\\ \text{nta}\end{matrix} \text{ PLACE } \quad \text{POSTPOSITION}$$

Múusine ǹ wá síisi ǹ kámma.
The cat is on the chair.

Nyíinye ǹ wá bòoto n nòxo ǹ ŋá.
The mouse is in the bag.

Màli ǹ wá Nízer kìnqenna ǹ ŋá.
Mali is west of Niger.

To express certain kinds of "possession" (including the existence of certain states), you can use this same structure with the postpositions maxa or (ya) yi. The possessor in this case fills the PLACE slot and the thing possessed is specified in the SUBJECT slot.

Síino tàmmi wá Háwa màxa.
Hawa has ten years.

Rémmu tàmmi wá Bóyi màxa.
Boyi has ten children.

Gòndomo fìlli wá Bíntu màxa.
Bintu has two pounding sticks.

Yimman-kara n wa n ŋa.
I have a headache.

E. YES/NO QUESTIONS WITH VERBLESS SENTENCES. Any of the sentence types so far reviewed can be turned into a yes/no question with the addition of the question word ba.

Múusine ǹ yà nì bà?
Is it a cat?

Múusine ké yà nì xànyaana ǹ ŋá bà?
Is this cat a hunter?

Múusine ǹ bìnne ǹ yà nì bà?
Is the cat black?

Múusine ǹ wá síisi ǹ wùre bà?
Is the cat under the chair?

10.5 THE DEFINITE ARTICLE. The definite article presents some problems for English speakers because its use in Soninke does not exactly match that of the English form. Here are some general principles for using the Soninke definite article.

A. In affirmative sentences the definite article is used:

1. when the speaker is talking about a specific object that may or may not be known to the hearer.

   Ń dá lémine ǹ wári. I saw a/the child.

2. in making generic statements or announcing timeless truths.

   Yàqqe ntá màxambane ǹ màxa.
   A bachelor doesn't have a wife.

3. with surnames, if the first name is not mentioned and if the speaker knows the person in question.

   Sùmare ǹ yà nì. It's Soumare.

   If the speaker does not know the person, but only knows his or her surname, the definite article is not used. In other words, one says "A Soumare was here" (but I don't know which one exactly) or "The Soumare was here" (this sentence being the Soninke equivalent of "Soumare was here").

4. with independent adjectives in affirmative sentences

   Múusine ǹ xùlle ǹ yà nì.
   The cat is white.

5. with kinship terms when the kinsman in question is the relative of a person not referred to in the same sentence.

   Áli d'á yàqqe ǹ wá gunne n ŋa.
   Ali and his (someone else's) wife are in the bush.

B. In affirmative sentences the definite article is not generally used with nouns that are modified with numbers.

   Nyògomo sìkki yà nì. It's three camels.

C. In negative sentences the definite article is not normally used with any noun that falls under the scope of the negative element. By "scope of the negative element" we mean that part of the sentence that is being denied. If you want to say "It is not a cat," what is being denied is the "cat-ness" of an object, thus the noun phrase including the word cat is "under the scope of the negation." On the other hand, if you want to say "the old man is not a merchant," what is being denied is "merchant-ness," but not "old-man-ness." The noun phrase referring to the old man will have the definite article in it; the noun phrase referring to the status of merchant will not.

Sùmare fè.	It's not Soumare. (It's not a Soumare.)
Yúgu-xase ǹ̲ fèti jùla yí.	The old man is not a merchant.

D. The definite article is not used when the object referred to is genuinely indefinite. In sentences like "I want to meet a Fula," meaning "I want to meet any Fula I can make social contact with," the definite article would not be used. Similarly, in questions like "Do you have a cigarette?" ("do you have any cigarettes at all?"), the definite article is not employed.

VOCABULARY

gùmbo/u/ ni
gunne/ gun/ gunnu
kitaabe/ i/ u
makka/a/i
muusine/ muusin/nu
sokke/i/u
tábaali/i/ n
xálasi/i/ ni
xálasin-mise

10E.4 Substitution Drill. Using the possessed and un-possessed forms of the kinship terms included in Lesson Six, substitute the possessed terms for the unpossessed forms in the following frames.

Basic sentences:

______________w'an maxa ba? > Yo, n _______ Amerika yi.

Do you have a ____________? Yes, my ________is in America.

1. saxe
2. faabe
3. kiine
4. kaawe
5. kisime
6. baaye
7. maame
8. remme
9. yaqqe
10. gide

10E.5 Substitution Drill. Substitute each of the following words for the appropriate word in the sentence, adjusting word endings and postpositions accordingly.

Basic sentence:

Lemina-buccu karagi do wullin-xooro nyeri wa saxe n ŋa.

1. nta
2. muusine
3. te
4. yitte wure
5. wa
6. sokke
7. gunne
8. sella
9. binne
10. xulle
11. seliŋe
12. yeliŋe
13. kenne
14. yaxanne
15. gide n kanna
16. sire
17. ka n falle
18. izini n noxo n ŋa
19. murunte
20. kiide n wure
21. ren-sugo

10E.6 Activities

A. Each student should prepare a speech telling where she or he comes from, the number of brothers and sisters they have and where these people live, their ages and marital statuses, the number of children they have and, if possible, their occupations. The other students should listen carefully and be prepared to answer questions on these descriptions.

B. Count all the small change in your pockets. Borrow a package of matches from somebody if you don't have any yourself and count them.

C. Go to somebody's boutique or table and buy a handful of small inexpensive objects (penny candies, matches, cough drops). Bring them to class and show how many you have. Then all the students can pool their objects and you can all have a try at counting them...a variation of the old beans-in-a-jar routine.

D. Take a handful of small change and distribute it around the room in various places. Then ask and answer questions about the number of coins in these locations. For example, how many pennies (or godo or francs) are on the table? How many are under the book? This will give you a chance to use both locatives and numbers.

10E.7 Summary Written Exercises. (Answers on page 319.)

A. Rewrite Reduction Drill. Combine the pairs of sentences below into single sentences by adding up the numbers of the things specified in each member of the pair. Use the word sare/o "person/people" for humans, fowu "thing's" for objects, and yeliŋe/u for birds.

Example: Bamakonko tammi do baane ya ni.
Nwasotonko tammi do sikko ya ni.

It's eleven Bamakois.
It's thirteen Nouakchotters.

Tan-fille do saro naxati ya ni.
It's twenty-four people.

1. Suraqqu tan-sikki ya ni. Soninko tan-naxati ya ni.
2. Maro tammi do kabu ya ni. Tan-karage do ka baane ya ni.
3. Tan-nyere do selin baane ya ni. Ken baane ya ni.
4. Tan-kabe do saabaro sikki ya ni. Kitaabu filli ya ni.
5. Bamakonko tammi do segu ya ni. Nwasotonko tammi do kabu ya ni.

B. Sentence Formation Exercise. Complete the sentences below, adding the proper plural endings, definite articles and other "function words" (predicate marker, emphatic particles and postposition) where necessary. Provide translations.

Bakari / caaku- / sikki/ binn- .
Bakari caakuni sikki n binnu n ya ni.
Bakari's three sacks are black.

1. Yaxarin-xas-/ deppe/ banne / wa /saxa
2. Kambe/ bure/ suraqqe / xase/ yi.
3. O / kismi/ te / su/ misiide/ falle
4. Tabeli- / karag- / yitte/ wure
5. Si jewu/ bucc-

LESSON ELEVEN

Intransitive Verbs in the Past
Commands

11.1 INTRANSITIVE VERBS. An intransitive verb is one that does not have a grammatical object; that is, it is a verb that does not express action directed toward a person or thing. Verbs like "come," "go," and "sleep" are intransitive. Verbs like "give," "love" and "perjure" are transitive. Some verbs, like "eat," "wash," and "move" can be used either way. "I washed" is an example of an object-less sentence. "I washed my windows" is an example of a sentence with an object.

In Soninke, intransitive verbs referring to events that have taken place in the past and are now accomplished appear as simple verb stems. They are not conjugated. In other words their forms are invariant.

Ń yíge.
I ate.

Ó yíge.
We ate.

Án yíge.
You ate.

Xá yíge.
You ate.

À yíge.
He ate.

Ì yíge.
They ate.

The negative versions of the same sentences are formed with the negative past auxiliary ma. Neither the verb nor the auxiliary changes form.

Ń má yìge.
I didn't eat.

Ó má yìge.
We didn't eat.

Ań má yìge.
You didn't eat.

Xá má yìge.
You didn't eat.

À má yìge.
He didn't eat.

Ì má yìge.
They didn't eat.

11.2 TONE. The pronouns serving as the subjects of verbs have the following tones: ń án à ó xá ì. Only the third person singular and plural pronouns have low tones.

In all Soninke conjugations there is a difference between affirmative and negative verb patterns with respect to tone. The most general rule is that the verb becomes low tone when negative:

xá yígé you ate	but	xá má yìge you didn't eat
xá táaxu you sat		xá má tàaxu you didn't sit
xá sígi you stopped		xá má sìgi you didn't stop

In some dialects you may hear a high-low pattern and in others you may hear tones at a level between high and low. (We call this a down-step tone.) The easiest rule to follow is simply to make negative verbs low tone.

The only major exception to this generalization is that verbs with high-low tone patterns retain their tones in negative statements:

à má yíllè	he didn't walk about
à má sállì	he didn't pray
à má yíllè	he didn't return

When high tone verbs are preceeded by common or proper noun subjects, they become low tone. High-low verbs, on the other hand, remain unchanged after common or proper nouns.

Lémine ǹ yìge.	The child ate.
Yúgo ǹ taàxu.	The man sat down.
Yàxare ǹ sìgi.	The woman stopped.
Lémine ǹ sállì.	The child prayed.
Yúgo ǹ yíllè.	The man walked about.
Yàxare ǹ yíllè.	The woman returned.

11.3 **USING PAST FORMS FOR "NON-PAST" EVENTS.** The stem form of the verb "to go" daga is sometimes used to announce someone's imminent departure.

Ń dàga.	I've gone.	(meaning "I'm about to go.")
Ó dàga.	We've gone.	(meaning "We're going.")

This is very much like an English speaker saying "Well, I'm off" meaning that he or she is about to go off.

The other circumstance in which past forms seem to be used for non-past events really involves a translation problem. Phrases like "the child is afraid" and "the old woman is angry" are rendered in Soninke with simple verb stems. The verbs in question actually mean "to become afraid" or "to become angry," so the "completed action" forms make perfectly good sense. The logic is this: if you are angry now, that means you have *accomplished* getting or becoming angry. You have accomplished getting into a particular state. It is like saying "My, but you've gotten fat" or "Hasn't Senator Porkbarrel gotten senile?" You are discussing a present state in terms of how the state was achieved.

11.4 **COMMANDS.** Simple commands to a single person employ the invariant verbs forms in affirmative sentences without personal pronouns. In negative commands the negative imperative auxiliary maxa appears.

Yíge! Eat!	Máxa yìge! Don't eat!
Lí! Come!	Máxa rì! Don't come!
Táaxu! Sit down!	Máxa tàaxu! Don't sit down!

NOTE

Verbs beginning with the liquid consonant r- are pronounced with an initial l- in second person singular commands and an initial r- in second person plural commands. This variation is *not* governed by the sound rules outlined in Chapter Two. It is in fact an exception to them. Since there is no way to predict the form of the initial liquid in second person singular commands we will write them as they actually are pronounced and you should adopt this practice too.

Commands given to more than one person are the same as commands to single persons, except that the second person pronoun precedes the verb or the auxiliary. Note that xa becomes low tone.

Xà yíge! Eat!	Xà máxa yìge. Don't eat!
Xà rí! Come!	Xà máxa rì! Don't come.
Xà táaxu! Sit down!	Xà máxa tàaxu! Don't sit down!

VOCABULARY

bára
bágu
dàga
dùŋe
gàara
gìri
kàmpi
kànu
kìte
móodi/i/ni
nàgaana/a/ni
ráge
rí
ró
sállì
sáxu
sígi
sòre
sùugu
táaxu
wánqi
wú
xàji
xàra
xènqe
yàxi
yíge

11E.1 Transformation Drill. Change the following sentences into their negative counterparts.

Example: À rí. > À má rì.
He came. He didn't come.

1. Ó wánqi.
2. Ì yíge.
3. Áli xènqe.
4. X́a yíge bà?
5. Wùlle ǹ sáxu.
6. Lémine ǹ táaxu.
7. Yàxare ǹ dàga.
8. Múusà rí.
9. Móbili ǹ sígi.
10. Yèliŋe ǹ gìri.
11. Fùne kànu.
12. Yàxanne ǹ dùŋe.
13. Nàgaana ǹ gàara.
14. Móodi ǹ bára.
15. Màxambaane ǹ xàra.
16. Yàxare ǹ sòre.
17. Xùso ǹ yàxi.
18. Jùla ǹ kìte.
19. Xàramóxe ǹ xàji.
20. Ó ráge.

11E.2 Transformation Drill. Transform the following second person singular commands into second person plural commands. That is, change them from commands given to one person to commands given to more than one person.

Example: Máxa kànu! > Xà máxa kànu!
Don't be afraid. Don't (plural) be afraid.

1. Sùugu!
2. Xènqe!
3. Máxa wù!
4. Máxa gìri!
5. Máxa gàara!
6. Dàga!
7. Láge!
8. Máxa yìge!
9. Máxa tàaxu!
10. Lí!
11. Máxa bàra!
12. Máxa yàxi!
13. Máxa sìgi.
14. Sáxu!

11E.3 Replacement Drill. Replace the repeated noun in the second sentence of each pair of sentences with the appropriate pronoun.

Example: Bíntù xàji. Nùxudun-kútu ǹ wá Bíntù yí.
> Nuxudun-kutu n w'a yi.

1. Dúlle ǹ wá móodi ǹ ŋá. Móodi ǹ má yìge.
2. Bíntù dò Bákari má xènqe. Xènqo ǹ wá Bíntù dò Bákari yí.
3. Bíntù dò Bákari táaxu kìye ǹ ŋá. Jàbare ǹ wá Bíntù dò Bákari yí.
4. Xùso ǹ má yàxi. Xùso ǹ bára.
5. Lémine ǹ má gìri. Lémine ǹ má kànu.
6. Ań dò Bákari kìte. Ań dò Bákari ní bànna ǹ yà yí.
7. Ń dò Bóyì má rágè. Ń dò Bóyì bára.
8. Ń dò Bíntù má rágè. Xènqo ǹ wá ń dò Bíntù yí.
9. Yúgo ǹ má sállì mìsiide ǹ ŋá. Yúgo ǹ ní káfari yà yí.

11E.4 Expansion Drill. Expand the example sentences by adding the word fane "earlier" to them. Remember that low tone verbs will become low-high in this context.

Example: Ó yíge. > Ó yíge fàne.

1. Ó yíge.
2. Ì wánqì.
3. Ń sállì.
4. Ń sùugu.
5. Ń xènqe.
6. Ó táaxu.
7. À dàga.
8. Ì gìri.
9. À rí.
10. À dùŋe.

11E.5 Utterance-Response Drill. Using the model provided here, try to create two sentence dialogues out of the verbs below. Note that fàne when followed by ba will also have a low-high tone.

Example:	fane	
	A daga fane ba?	Did he leave earlier?
	Yo, a daga fane.	Yes, he left earlier.

1. duŋe
2. sore
3. daga
4. wanqi
5. saxu
6. bara
7. taaxu
8. xenqe
9. rage
10. giri
11. yaxi
12. salli

11.5 FIRST PERSON PLURAL "COMMANDS" (CO-HORTATIVES). Commands given to groups that includes the speaker include the first person plural pronoun plus the element n. They mean "Let's do X" or "Let's not do X" as the case may be. As in negative commands, cohortative verbs become low tone.

Ó ń yìge!
Let's eat!

Ó ń máxa yìge!
Let's not eat!

Ó ń tàaxu!
Let's sit!

Ó ń máxa tàaxu!
Let's not sit!

11E.6 Transformation Drill. Transform the commands into invitations by adding the proper forms to create co-hortatives.

Example: Taaxu! > O n taaxu!

1. Sallil!
2. Suugu!
3. Lagge!
4. Wanqi!
5. Saxu!
6. Xara!
7. Yaxi!
8. Gaara!
9. Xenqe!

11E.7 Transformation Drill. Change the commands above into invitations not to perform an action by making them negative co-hortatives.

Example: Taaxu! > O n maxa taaxu!

11.6 QUESTIONS. In addition to questions that can be answered "yes" or "no," you can ask other sorts of questions with these two general patterns:

A.	Manne nya?	What happened?
B.	Kó ǹ VERB STEM?	Who Xed?

Kó ǹ sùugu?	Who sang?
Kó ǹ ráge?	Who danced?
Kó ǹ yíge?	Who ate?
Kó ǹ dàga?	Who left?

You can also ask "What happened to X?" with the pattern Manne nya X yi?

With verbs of location or motion you can also form questions with minne "where."

À táaxu mínne?	Where did she sit?
À dàga mínne?	Where did he go?
À bágu mínne?	Where did it come from?

11E.8 Question-Word Analysis. Ask and answer three questions on each of the following sentences, using "ko" and "minne".

Example: Sàalun dàga Sènegali. Saloum went to Senegal.

(1)	Manne nya Saalun ŋa?	What happened to Saloum?
(2)	Ko ǹ dàga Senegali?	Who went to Senegal?
(3)	Sàalun dàga mínne?	Where did Saloum go?

1. Íssakka dò Mòhamme tàaxu nyìinye ǹ ŋá.
2. À dàga kátta dèbe ǹ ŋá.
3. Bóyì sàx+i kómpe n ŋa.
4. Yèliŋe n kàmpi kani n kámma.
5. Áli bágu gìde ǹ fálle.
6. Móodi ǹ xàra mìsiide ǹ ŋá.
7. Yàxaru ǹ sòre yìmbe ǹ ŋá.
8. Jùla ǹ kìte Fàransi yi.
9. Yéliŋe tàaxu yítte ǹ kámma.
10. Móbilini ǹ sìgi kìlle ǹ ŋá.
11. Léminu ǹ sàxu kìide ǹ wùre.
12. Yàxarin-xáse ǹ wù ízini ǹ nòxo ǹ ŋá.
13. Lémine ǹ kànu ízini ǹ ŋá.
14. Áli rò Bíntù kòmpe ǹ ŋá.
15. Sàro ǹ ràge dèbe ǹ ŋá.
16. Yúgu-xaso ǹ tàaxu yìmbe ǹ kàara ǹ ŋá.
17. Ó yíge yítte ǹ wùre.
18. Ó sállì mìsiide ǹ nòxo.
19. Bóyì dàga sáxa ǹ ŋá.
20. Xùso n rò kómpe ǹ ŋá.

11E.9 Activities: Turn to the section of the Special Skills Handbook on ritual greetings. Practice the first nine GREETINGS FOR MUSLIM HOLIDAYS. Construct a mini-drama in which two or more people greet each other. Ask your teacher to show you the appropriate non-verbal gestures that go with salutations.

11E.10 Summary Written Exercises. (Answers on page 320.).

A. Translate into Soninke:

1. The black dog lay down on a mat under the baobab tree.
2. The infidel (non-Muslim) didn't go into the mosque.
3. The bachelor slept in the shepherd's shelter in the bush. (Use "guppe" for shelter.)
4. The three marabouts prayed inside the mosque.
5. The seven children didn't get sick at their grandfather's house. They got sick at the market.
6. I feared the dog (I became afraid at the dog).
7. The shepherd left the village with his sheep. (Use bagu as the verb.)
8. I didn't get rich in America.
9. The little boy didn't lie.
10. The old man sat on the ground.

B. Transformation Exercise (Rewrite). Rewrite the following sentences adding the adjectives in parentheses so that the noun becomes a modified noun. Make the adjective agree with the noun in number.

Example: Wullu n xaji. (xulle) > Wulli-xullu n xaji.
The dogs got sick. The white dogs got sick.

1. Jule n ni banna n ya yi. (xase)
2. Mobilini n sigi. (dumbe, naxate)
3. Yugu-xasu n wanqi faŋŋe n ŋa. (xoore)
4. Xuso n bara maxambane n ŋa. (Faranfare)
5. O ragge debe n ŋa (bucce)
6. Nagaano ma giri Moritani. (fula)
7. Tangaana n ma kite. (misiikine)

LESSON TWELVE

Transitive Verbs in the Past

12.1 TRANSITIVE VERBS IN THE PAST. In affirmative sentences, transitive verbs expressing completed actions follow the formula:

Subject + dà + Object + Verb Stem

Ń dà máaro ǹ yìga.	I ate the rice.
Ń dà máaro ǹ sòro.	I cooked the rice.
Ń dà máaro ǹ jòxi.	I poured the rice.

The negative versions of these sentences follow the formula:

Subject + má + Object + Verb Stem

Ń má máaro ǹ yìga.	I didn't eat the rice.
Ń má máaro ǹ sòro.	I didn't cook the rice.
Ń má máaro ǹ jòxi.	I didn't pour the rice.

12.2 COMMANDS WITH TRANSITIVE VERBS. To order someone to perform an action directed toward a person or object, use the following:

POSITIVE COMMAND: (Xa dà) + Object + Verb Stem

NEGATIVE COMMAND: (Xà) + máxà + Object + Verb Stem

If the command is given to more than one person, the auxiliaries da and maxa are obligatory. If the command is given to a single person, da is omitted in affirmative commands.

Máaro ń yìga!	Eat the rice!
Máaro ń sòro!	Cook the rice!
Máaro ń jòxi!	Pour the rice!
Máxà máaro ǹ yìga!	Don't eat the rice!
Máxà máaro ǹ sòro!	Don't cook the rice!
Máxà máaro ǹ jòxi!	Don't pour the rice!
Xà máxà máaro ǹ yìga!	Don't (you plural) eat the rice!
Xà máxà máaro ǹ sòro!	Don't (you plural) cook the rice!
Xà máxà máaro ǹ jòxi!	Don't (you plural) pour the rice!
Xà dà máaro ǹ yìga!	Eat (you plural) the rice!
Xà dà máaro ǹ sòro!	Cook (you plural) the rice!
Xà dà máaro ǹ jòxi!	Pour (you plural) the rice!

NOTES ON TONE

Transitive verbs, like their intransitive counterparts, become low tone when preceded by a noun object. This pattern holds for verbs in the completive aspect as well as for commands. The high-low verbs, as usual, retain their tones.

When the objects are pronouns, or the demonstrative ké, verbs retain their tone patterns:

À dà máaro ǹ yìga.	He ate the rice.
À dà ké yìga.	He ate that.
Máaro ǹ yìga!	Eat the rice!
Ké yíga!	Eat that!

12.3 INSTRUMENTAL CLAUSES. To express the means by which an action was accomplished, you use a pattern which includes the preposition ti and the postposition yi (ŋa) with the word referring to the instrument between them.

Bíntù dà jàxe ǹ sìtti tì kácce ǹ ŋá.
Bintu tied the sheep with a rope.

Bákari dà séliŋe ǹ xùrusi tì sèlife ǹ ŋá.
Bakari cut the chicken's throat with a knife.
(Bakari killed the chicken with a knife.)

Bákari dà nyéxe ǹ ràga tì gòre ǹ ŋá.
Bakari caught the fish with a hook.

Bíntù dà máaro ǹ yèrege tì gìribe ǹ ŋá.
Bintu stirred the rice with a gourd-spoon.

Bákari dà ké tè sòxo tì gùmboni ǹ ŋá.
Bakari farmed this field with oxen.

VOCABULARY

bùta/a/ni
fùto/i/u
gòre/i/u
gòro
jáane/i/u
jáabi
jàla/a/o
jòxi
kácce/i/u
kíni
kítaabe/i/u
kòyi
kútu
mánaxa
nyéxe/e/o
rága
sédi
sòro
sùure/i/u
tángi
tàmu
tì
tífi
tíye
xúrusi
xóbo
yérege
yíga

12E.1 *Substitution Drill*. Substitute the word in parentheses for the underlined word in the model sentence. Remember to make the verbs all low tone.

Example: Móodi ǹ dà *bùta* ǹ tàmu. (máaro)
> Móodi ǹ dà máaro ǹ tàmu.

1. Bíntù dà *bùta* ǹ tàmu. (fùto)
2. Bíntù dà fùto ǹ *tàmu*. (yérege)
3. Bíntù dà *sùure* ǹ mànaxa. (sòmbi)
4. Bíntù má *sòmbi* ǹ mànaxa. (máaro)
5. Bíntù má máaro ǹ *mànaxa*. (wánqi)
6. Bíntù má máaro ǹ *wànqi*. (jòxi)
7. Bíntù dà *máaro* ǹ jòxi. (sòmbi)
8. Bíntù má sòmbi ǹ *jòxi*. (yíga)

12E.2 Expansion Drill. Expand the following sentences by adding the modifier su "all" to them. In this construction, su will have low tone and in many dialects will be pronounced cu.

Example:

Léminu ǹ dà sòmbi ǹ yìga.
The children ate the porridge.

> Léminu ǹ dà sòmbi n sù yiga.
The children ate all the porridge.

1. Yáxaru ǹ dà nyéxo ǹ sòro.
2. Jùla ǹ dà mákka ǹ xòbo.
3. Móodi ǹ dà kítaabu ǹ xàra.
4. Léminu ǹ má séliŋu ǹ ràga.
5. Tángaana ǹ dà gòru ǹ kòyi Bíntù yí.
6. Bíntù dà yílle ǹ gòro.
7. Bákari dà séliŋu ǹ xùrusi.
8. Yúgo ǹ dà bùta ǹ yìga.
9. Xàramóxe ǹ dà kítaabu n kìni móodi ǹ ŋá.
10. Fúlle ǹ dà nàni ǹ xòbo sáxa ǹ ŋá.
11. Tùbaabu ǹ dà máaro ǹ sèdi.
12. Súraqqu ǹ dà fùto ǹ tàmu.
13. Múrunto ǹ dà káccu ǹ kùtu.
14. Múrunto ǹ má séliŋu ǹ xùrusi.

12.4 QUESTIONING TRANSITIVE SENTENCES. With transitive sentences there are a number of questions that can be asked. In addition to the "what did X do?" and "who did X?" type questions, you can also ask "with what did X do Y?" and "to what did X do Y?", that is, you can ask about objects and instruments and locations.

To form a question about the direct object of an action, use the following pattern:

Subject + da + manne + Verb Stem

Án dà mànne yìga?	What did you eat?
Áli dà mànne xùrusi?	What did Ali kill?
Tágaana ǹ dà mànne ràga?	What did the fisherman catch?

To form a question focused on the instrument by which an action was accomplished, use this pattern:

Subject + da + Object + Verb Stem + ti manne (yi)

Bíntù dà bùta ǹ mànaxa tì mànne yí?
What did Bintu stir the sauce with?

Bákari dà tè ǹ sòxo tì mànne yí?
With what did Bakari farm the field?

Yàxarin-xáse ǹ dà tìye ǹ kùtu tì mànne?
With what did the old woman cut the meat?

To form a question about the indirect object of an action, use this pattern:

Subject + da + Object + Verb Stem + ko yi?

Bákari dà gùmbo ǹ kòyi kó yí?
Who did Bakari show the ox to?

Bíntù dà sùure ǹ kìni kó yí?
To whom did Bintu give the tô?

In answering these questions, you must remember to put the new information marker ya in the appropriate place, that is, right after the new information.

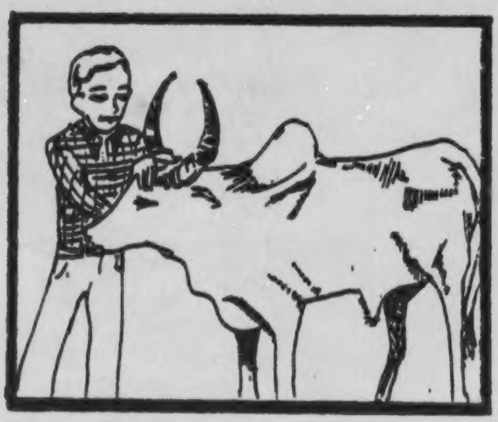
Ań dá mànne yìga?	What did you eat?
Ń dá sùure ǹ yà yìga.	I ate the tô.

Bákari dà tè n sòxo tì mànne yí?
With what did Bakari farm the field?

Bákari dà tè ǹ sòxo tì gùmbo ǹ yà yí.
Bakari farmed the field with an ox.

Bíntù dà sùure ǹ kìni kó yí
To whom did Bintu give the tô?

À d'à kíni Bákari yà yí.
She gave it to Bakari.



12E.3 Question Word Analysis. The first ten sentences include subjects, verbs, objects and instrumental phrases. You can ask four kinds of questions about each of them:

A.	SUBJECT da manne dabari?	What did X do?
B.	Ko n VERB?	Who VERBED?
C.	SUBJECT da manne VERB?	What did SUBJECT VERB?
D.	SUBJECT da OBJECT VERB ti manne yi?	With what did X do Y?

For the last six you can add another question:

E. SUBJECT da OBJECT VERB ko yi? To whom did X VERB Y?

1. Bíntù dà bùta ǹ mànaxa tì gìribe ǹ ŋá.
2. Bákari dà múusine ǹ ràga tì jàla ǹ ŋá.
3. Tángaana ǹ dà nýexe ǹ ràga tì jàla ǹ ŋá.
4. Móodi ǹ dà sùgo ǹ xùrusi tì sèlife ǹ ŋá.
5. Yàxare ǹ dà tìye ǹ kùtu tì sèlife ǹ ŋá.
6. Háwa dà fùton yìga t'ì dórommo ǹ ŋá.
7. Jùla ǹ dà máaro ǹ xòbo tì xálisi ǹ ŋá.
8. Yàxare ǹ dà yílle ǹ gòro tì gòndomme ǹ ŋá.
9. Nàgaana ǹ dà gùmbo ǹ ràga tì kácce ǹ ŋá.
10. Yàxare ǹ dà lémine ǹ kàtu tì jáane ǹ ŋá.
11. Bákari d'ì móbili ǹ kòyi Bíntu yà.
12. Tángaana dà nýexe ǹ kìni Háwa yà.
13. Jùla ǹ dà kítaabe ǹ kòyi móodi ǹ ŋá.
14. Yàxare ǹ dà fùto ǹ kìni lémine ǹ ŋá.
15. Ádama dà tìye ǹ kìni kìline ǹ ŋá.
16. Jùla ǹ dà xálisi ǹ kòyi yàxanne ǹ ŋá.

12E.5 Reduction Drill. Substitute the appropriate pronouns for the underlined noun phrases.

Example: Bákari dò Tàmbo bàgu dèbe ǹ ŋá.
> ì bágu dèbe ǹ ŋá.

1. Bákari dò Tàmbo bàgu dèbe ǹ ŋá.
2. Fàabe ǹ d'í rèmme ǹ tàngi fàŋŋe ǹ ŋá.
3. Tàmbo dà nýexo-lemmu síkkì ràga tí gòre ǹ ŋá.
4. Bákari dà nyéxo-xooro náxàti ràga tí jàla ǹ ŋá.
5. Bákari d'í nyèxo ǹ kìni Bíntu yí.
6. Tàmbo d'í nyèxo ǹ kòyi í kìsima yí.
7. Saalun Sàaxo tì, "Nyéxo ǹ kìni án mà yí".
8. Tàmbo dà nyéxo ǹ kìni Bíntù yí.
9. Bíntù dà nyéxo ǹ sòro.
10. Bíntù dà máaro ǹ dò bùta ǹ sòro.
11. Bíntù dò Bákari dò Sàalun Sàaxo dò Tàmbo dà máaro ǹ dò bùta ǹ yiga.

12E.6 Transformation Drill. Change these affirmative sentences to their negative versions.

Example: Yàxarin-xáse ǹ dà jí n mìni.
> Yàxarin-xáse ǹ má jí ǹ mìni.

1. Yàxarin-xáse dà máaro ǹ wànqi.
2. Móodi ǹ dà tíye ǹ kùtu.
3. Bákari dà mákka ǹ tìfi.
4. Lémine ǹ dà sòmbi ǹ mìni.
5. Jùla ǹ dà séliŋu ǹ kòyi yàxuru ǹ ŋá.
6. Tángaana ǹ dà nýexo ǹ ràga fàŋŋe ǹ ŋá.

7. Bákari dà máaro ǹ xòbo jùla ǹ màxa.
8. Bíntù dà máaro ǹ tìfi.
9. Tùbaabu ǹ dà sùure ǹ yìga ò kà ǹ ŋá.
10. Bíntù dà sòmbi ǹ jòxi nỳiinye ǹ ŋá.
11. Háwa dà máaro ǹ rò sáabara ǹ ŋá.
12. Háwa dà jàxa-yímme ǹ xòbo sáxa ǹ ŋá.
13. Bákari dà xálisi ǹ kìni Bíntu yì.

12E.7 Transformation Drill. Transform these commands into their negative versions.

Example: À yíga! > Máx'à yìga!

Xà dà máaro ǹ sòro!
Máaro ǹ yèrege!
Mákka ǹ tìfi!
À kútu!
Léminu ǹ wànqi!
Nyéxe ǹ kìni án mà yí!
Xà dà yílle ǹ gòro!
Jí ǹ jòxi!
Xálisi ǹ kìni ań yàqqe ǹ ŋá!

Xà dà nyéxe ǹ sèdi!
Xà dà ké tàmu!
Xà káŋŋe xòbo!
Xà dà yílle ǹ gòro!
À kòyi ń ŋá!
À kíni ń ŋá!
Ì xúrusi!
Kácce ǹ kùtu!

12E.8 Question-Response Drill. Answer the questions in the negative with a long answer.

Example: Tángaana ǹ dà nyéxo ràga fàŋŋe ǹ ŋá bà?
> Ayi, À má nyéxo ràga fàŋŋe ǹ ŋá.

1. Bíntù dà sòmbi ǹ jòxi Bákari yìmme ǹ ŋà bà?
2. Yàxaru ǹ dà séliŋu ǹ xùrusi bà?
3. Múusa dà máaka ǹ tìfi gùnne ǹ ŋà bà?
4. Móodi dà jàxe ǹ xùrusi mìsiide ǹ ŋà bà?
5. Tùbaabu ǹ dà sùure n sèdi bà?
6. Yúgo ǹ dà sélife ǹ xòbo sáxa ǹ ŋà bà?
7. Bíntù dà máaro ǹ yèrege tì gìribe ǹ ŋà bà?
8. Xàramóxe ǹ dà kítaabu ǹ kìni léminu ǹ ŋà bà?
9. Súraqqe ǹ dà fùto ǹ yìga t'ì dórommo ǹ ŋà bà?
10. Súraqqu ǹ dà fùto ǹ tàmu bà?
11. Lémine ǹ dà jàxa-yímme ǹ tìye ǹ yìga bà?

12E.9 Activities

A. Read the text "Lemine n do jaxa-yimme" as a class, without looking at the English translation. Underline the words you don't know. (The grammar is very simple and should present no problems.) Look at the translation on page 320 and try to figure out which Soninke word matches the English translation.

NARRATIVE: Lemine n do jaxa-yimme.

Kòota báane, yúgo dà mánjaare kìn'í rèmme ǹ ŋá. À tì, "Dàga! Jàxa-yímme xòbo wayinda ǹ màxa!" Lémine ǹ dàga, à dà yímme ǹ xòbo. À dà tìye ǹ yìga. Ké ǹ fálle, à rí fàabe nòqqu, à dò yín-xotti-kaawànte.

Fàabe ǹ t'à da 'Tùurinte, mànne nì ké?"
À d'à jáabì, "Jàxa-yímme ǹ yà nì!"
Fàabe ǹ t'à dà, "Yáaxo ǹ xà?"
Rémme ǹ d'à jáabì, "Fìnkinte ǹ yà nì!"
"Néene n xa?"
"À mùumunte ǹ yà nì"
"Tóru ǹ xà?"
"À lùngunte ǹ yà nì."
"Yín-fate ǹ xà?"
"À fiitinte ǹ yà nì."

B. Use the text as the script for a mini-drama. One student can play the role of the child, another can play the father. Put this skit on for your Soninke teacher, or for other Peace Corps Volunteers. If you invite people who aren't studying Soninke, give them a little lexicon with the key words translated. Ham it up!

C. Find Soninke words for all the things you ate for dinner last night. Then construct a two or three sentence speech in which you describe the food and drink, being sure to say who cooked it.

12E.10 Question Formation Exercise. (Answers on page 321.)

Form a question appropriate to ask about the category in parentheses at the end of the sentence. For example, if the word in parentheses is "instrument," you must form a question asking "With what did X do Y?" If the word in parentheses is "subject," you must form a question that asks "Who did X to Y?" The categories are: subject, object, instrument, location, action and indirect object.

Example: Tangaana n da nyexo n raga ti gore n ŋa. (object)
Tangaana n da manne raga ti gore n ŋa?

1. Soxanna n da ke te soxo ti gumboni n ŋa. (subject)
2. Fatumata da seliŋu n soro saabara n ŋa. (object)
3. Jula n da maaro n xobo debi-xoore n ŋa. (location)
4. Yugo n da jaxe n xurusi ti selife n ŋa. (instrument)
5. Suran-yaxare n da futo n kini kiine n ŋa. (indirect object)
6. Moodi n da kitaabe xobo. (action)
7. Soxanna n da maaro do buta n yiga t'i dorommo n ŋa. (instrument)
8. Yaxaru n da buta n manaxa ti giribe n ŋa. (object)
9. Bintu da Tambo wanqi faŋŋe n ŋa. (location)
10. Bakari ma sombi n yiga t'i dorommo n ŋa. (subject)
11. Yaxarin-xase n ma xalisi kini yugu-xase n ŋa. (indirect object)
12. Murunto n da kaccu n kutu ti selife n ŋa. (action)

LESSON THIRTEEN

Present Tense Sentences
(Incompletive Aspect)

13.1 INCOMPLETIVE ASPECT. "Aspect" is a technical term in linguistics used to refer to the quality of an action or state, as opposed to "tense," which is used to refer to time. Verbs in the "incompletive aspect" express the idea that a state or action is on-going or habitual, or that this state or action is not completed. Verbs in the incompletive aspect frequently describe present states, and verbs in the completive aspect frequently describe past states but as you saw in Lesson Eleven the terms "past" and "present" can be very confusing. For this reason we will talk about verbs as "completed" or "incompleted" from this point on.

The formula for incompletive aspect differs from those you saw in the last two lessons in that the main verb is modified in a particular way. It does not occur as a bare stem any longer.

For most verbs, you can derive the incompletive form by adding a new syllable to the end of the stem. This syllable is composed of the consonant n and the last vowel of the verb stem.

yíga ate	yígana is eating (transitive)
yíge ate	yígene is eating (intransitive)
mùuru looked for	mùurunu is looking for
fàamu understood	fàamunu understands

13.2 IRREGULAR INCOMPLETIVE ASPECT FORMS. There are some verbs that do not conform to the rule just given, although they do follow a pattern. Instead of adding a syllable, there is a modification of consonants within the word: "weak" consonants (like f, r, s, x, t and n) get "strengthened." The consonant -f- becomes -pp-, -r- becomes -ll-, -s- becomes -cc-, x becomes -qq-, t becomes -tt-, and n- becomes -nn-. This consonantal mutation may be accompanied by a change in the stem vowels as well.

wàra	wàlla	to let
gìri	gìlli	to get up, remove oneself, leave
gòro	gòllo	to pound grain
xíri	xílli	to call
fága	fákka	to fill
kàra	kàlla	to die
bára	bálla	to refuse
dígi	díkki	to hurt
dùgu	dùkku	to expect, wait for
sígi	síkki	to stop, to stand up
mòti	mòtto	to rot
sétu	sétte	to mount, ride
bàtu	bàtta	to follow
kóti	kótto	to remove (leaves, feathers) to pluck
xésu	xéccu	to draw, take
bósi	bócco	to suck
tàfu	tàppa	to tie
tífi	típpi	to sow seeds
kàfu	kàppa	to add, join
bìfi	bìppi	to turn over, reverse
sáxu	sáqqa	to lie down
tóxo	tóqqo	leave a thing behind, remain behind
bágu	bákka	to leave a place
jòxi	jòqqo	to pour out
kànu	kànna	to become afraid

xánu	xánne	to fall
mìni	mìnni	to drink, to smoke (tobacco)
sétu	sètte	to ride, be mounted on
bòto	bòtto	to pierce, make a hole in

The list just given includes most of the irregular verbs you are likely to encounter in "everyday" Soninke, so it would be worth your while to try to memorize it. There are verbs that have internal "weak" consonants that do not follow this rule at all. That is, they follow the "regular" rule instead.

màra	màrana	to domesticate, train, educate
kára	kárana	to break
firi	firini	to surpass
mìri	mìrini	to weave
tère	tèrene	to walk

The verb "to go," daga, is absolutely irregular. Its incompletive aspect form is telle.

13.3 AUXILIARY VERBS FOR THE INCOMPLETIVE ASPECT. In addition to the modification of the main verb to indicate incompletive aspect, there are also two incompletive auxiliaries: wa in affirmative sentences, nta in negative ones. The word order is:

Affirmative

SUBJECT + wá + (OBJECT) + VERB-MODIFICATION

Negative

SUBJECT + ntá + (OBJECT) + VERB-MODIFICATION

Bíntù wá yígene.	Bintu is eating.
Bíntù ntá yígene.	Bintu isn't eating.
Bíntù wá máaro ǹ yìgana.	Bintu is eating the rice.
Bíntù ntá máaro ǹ yìgana.	Bintu isn't eating the rice.

NOTES ON TONE

Verbs with irregular incompletive forms retain their stem tones in both affirmative and negative patterns. High tone verbs having regular incompletive forms show high tones on the suffix. Low tone verbs vary freely between all low tones and a high-low pattern where the first syllable is high and subsequent syllables are low. Verbs with low tone patterns remain unchanged.

Irregular verb pattern:

A kàra. He died. À wá kàlle. He's dying.

Regular high tone verb pattern:

À wá yígéné. He is eating.

Regular low tone verb pattern:

À wá défònò. (or À wá dèfònò.) He is getting shot.

Regular high-low tone verb pattern:

À wá fíccènè. He is vomiting.

In the incompletive aspect, all regular verbs have a high-low pattern, although in some dialects it varies freely with low tone.

À ntá térènè. (or À ntá tèrènè.) He isn't walking.

À ntá yígènè. (or À ntá yìgènè.) He isn't eating.

À ntá fíccènè. He isn't vomiting.

When transitive and preceeded by a noun, all regular high tone verbs become low tone. When preceeded by ke or a pronoun, they retain their stem tone:

Bíntù ntá máaro ǹ yìgànà.

Bíntù ntá ké yígáná.

13E.1 Word Derivation Drill. Using the rule given in Section 13.1, give the incompletive form of the following verbs:

xàra	to study	sòre	to cook (intransitive)
téxe	to rain	sí	to shave
xàasa	to bleat	wú	to cry
gíjimbe	to whinny	fíccè	to vomit
tóoro	to bother, disturb	kó	to speak
dàro	to respect	kà	to insult
wùru	to run	safa	to write
séera	to imitate	sùugu	to sing
sállì	to pray	xènqe	to sleep
fàamu	to understand	xàraŋŋa	to read

13E.2 Transformation Drill. Transform the following sentences into their incompletive aspect forms:

Example:

Ń má fófo fàamu.	>	Ń ntá fófo fàamunu.
I didn't understand anything.		I don't understand anything.

1. Bíntù má sòre.
2. Bákari má sì.
3. Háwa má wù.
4. Lémine ǹ má fíccè.
5. Yàxare ǹ má sùugu.
6. Móodi ǹ má sállì.
7. Yàxanne ǹ má ràgge.
8. Lémine ǹ má xènqe.
9. Xàramóxo má tère káttì lékolu ǹ ŋá.
10. Án má yìge.

13E.3 Transformation Drill. Transform these sentences into their completive aspect forms.

1. Bóyì wá máaro ǹ sòrono.
2. Yàxanne ǹ wá yúgo ǹ dàrono.
3. Xàramóxo ǹ wá sòninkan-xánne ǹ sàfana.
4. Xàramóxo ǹ wá sòninkan-xánne ǹ xàraŋŋana.
5. Ń wá sòninkan-xánne ǹ xàraŋŋana.
6. Sámba wá tùbaabun-xánne ǹ kòno.
7. Bákari wá sùgo ǹ xùrusini tì sílefe ǹ ŋá.
8. Gùmbo ǹ wá sókke ǹ yìgana gùnne ǹ ŋá.
9. Bíntù wá séliŋe ǹ sòrono tì tè ǹ ŋá.

13E.4 Substitution Drill. Replace the underlined unit with the term in parentheses.

Example:
Xàramóxe ǹ wá sòninkan-xánne sàfana tabulo n ŋa (fullan-xanne)
> Xaramoxe n wa fullan-xanne safana tabulo ŋa.

1. Xaramoxe n wa fullan-xanne xaraŋŋana. (bambaran-xanne)
2. Xaramoxe n wa bambaran-xanne xaraŋŋana. (tubaabun-xanne)
3. Xaramoxe n wa tubaabun-xanne xaraŋŋana. (xasonken-xanne)
4. Xaramoxe n wa xasonken-xanne xaraŋŋana. (anglen-xanne)
5. Xaramoxe n wa anglen-xanne xaraŋŋana. (suran-xanne)
6. Xaramoxe n wa suran-xanne xaraŋŋana. (koroboron-xanne)
7. Xaramoxe n wa koroboron-xanne xaraŋŋana. (kono)
8. Xaramoxe n wa koroboron-xanne kono. (faamunu)
9. Xaramoxe n wa koroboron-xanne faamunu. (safana)
10. Xaramoxe n wa koroboron-xanne safana. (soninkan-xanne)
11. N wa soninkan-xanne safana. (kono)
12. N wa soninkan-xanne kono. (xaraŋŋana)

VOCABULARY

daauru
daro
faamu
ficce
fofo
ko
koroboro
kamme/kan/u
golli-nya
saasa
safa
si
tere
texe
wacca
xaraŋŋa
___xanne/xan /u

NOTE: The irregular verbs listed in Section 13.2 should also be memorized. Try to learn two or three a day. They will appear in future lessons and especially in texts.

13E.5 Expansion Drill. Expand the following sentences by adding the adverb lenki "today."

Example: N wa xaraŋŋana. > N wa xaraŋŋana lenki.
I'm studying. I'm studying today.

1. Kamme n nta texene.
2. N nta xaraŋŋana.
3. Bintu nta sorene.
4. Moodi n wa sallini ti misilimu n ŋa.
5. N nta suure yigana.
6. N nta fofo faamunu.
7. Leminu n wa wunu.
8. Muusa wa golli-nyana.
9. Gumbo n wa yigene gunne n ŋa.
10. Bakari nta sini.

13E.6 Question-Answer Drill. In this exercise you will find a set of questions built on the model "are you X-ing today?" You can use the set of questions several ways. First, answer the "Yes, I'm X-ing today." The second time through answer the questions "No, I'm not X-ing today." The third time through answer the question, "No, I X-ed yesterday." (daaru yesterday)

Example: An wa golli nyana yere lenki ba?
Are you working here today?

> (1) Yo, N wa golli-nyana yere lenki.
> Yes, I'm working here today.

> (2) Ayi, N nta golli-nyana yere lenki.
> No, I'm not working here today.

> (3) Ayi, N golli-nya daaru.
> No, I worked yesterday.

1. An wa suure n yigana lenki ba?
2. An wa telle saxa n ŋa lenki ba?
3. An wa an sugo n xurusini lenki ba?
4. An wa maaro n xobono lenki ba?
5. An wa tangini lenki ba?
6. An wa makka n tippi lenki ba?
7. An wa leminu n wanqini lenki ba?
8. An wa an kitaabu n koyini xaramoxe n ŋa lenki ba?
9. An wa an mobili n koyini Saalun Saaxo yi lenki ba?
10. An wa an futo n kinni suraqqe n ŋa lenki ba?

13E.7 Transformation Drill (Irregular Verbs). Change the completive forms of these sentences to the incompletive forms, adding saasa or wacca. In this section all the verbs are irregular.

Example:

Yugu-xase n kara. >	Yugu-xase n wa kalla saasa (wacca).
The old man died.	The old man is dying now.

1. Bakari da makka n tifi.
2. Bintu da maaro n joxi.
3. Maaro n moti.
4. Tambo da Bakari batu.
5. Bintu da Bakari giri.
6. Yaxarin-xase n saxu kompe n noxo n ŋa.
7. Leminu n kanu wulle n ŋa.
8. Boyi da ji n mini.
9. Kamme n sigi.
10. Boyi da Saalun xiri.

13E.8 Transformation Drill (Irregular Verbs). Using the sentences from 13E.7, change them to yes/no questions in the incompletive aspect.

Example: Yugu-xase n kara. > Yugu-xase n wa kalla saasa ba?

13E.9 Other Variations. Using the sentences from 13E.7, one student can form the incompletive aspect question and another can answer:

(a) in the affirmative, incompletive aspect.

(b) in the negative, incompletive aspect.

(c) in the negative, but with an affirmative completive aspect explanation.

Example: Yugu-xase n wa kalla saasa ba?
Is the old man dying now?

Ayi, a kara daaru.
No, he died yesterday.

13E.10 Activities

A. Chart Pattern Practice. Use the chart on page 314 to discuss the activities of the person shown.

B. Bring to class three photos of people engaged in some activities and tell the others what these people are doing. The photos can be snapshots of your friends from home, or pictures cut from magazines. Try to bring actions for which you do not yet know the Soninke verbs so that you can find out new words. This can be an interesting cultural and linguistic exercise if you choose your pictures carefully, but be aware that if you bring in a picture of someone doing something totally alien to Soninke culture, the verb you get for the activity may be something very general. For example, if you bring in a picture of a gymnast doing one-arm hand-stands on parallel bars, you are liable to learn that this person is "working" or "playing" in Soninke.

13E.11 Sentence Formation Exercise. (Answers on page 321.)

Complete the following sentences by adding the appropriate auxiliaries and verb endings for incompletive aspect. At the end of each phrase in parentheses you will find the abbreviations (neg), (aff), (neg Q) or (aff Q), indicating whether your sentence should be negative (neg), affirmative (aff), a negative question (neg Q) or an affirmative question (aff Q). Provide translations. NOTE: check the irregular verb list for this exercise.

Example: Bintu / maaro n / yiga (neg Q)

Bintu nta maaro n yigana ba?
Isn't Bintu eating the rice?

1. Xaramoxe n / daga / lekkol n ŋa. (aff Q)
2. Misilimeni n / dolo / mini (neg Q)
3. Nagaana n / jaxo n / toxo/ gunne n ŋa. (neg)
4. Soxanna n / makka / tifi / banna te n ŋa (aff Q)
5. Wulle n / saxu/ yitte n wure (aff)
6. Bintu / saabara n / bifi (neg)
7. Murunte n / si n / tafu (aff Q)
8. An / ke ji / joxi (neg Q)
9. Kamme n / sigi / (aff Q)
10. Si-xase n / kara (aff)
11. Lemine n / xenu (neg)
12. Maaro n / moti / nyiinye n ŋa. (aff)

LESSON FOURTEEN

Expressing Future Actions

14.1 THE IDEA OF FUTURITY. In Soninke there are several ways to talk about things that are going to happen in the future, just as there are several ways to accomplish this in English. Soninke exploits the incompletive aspect fairly regularly to discuss the future, which makes sense since what has not taken place can hardly be considered anything but incomplete.

English speakers use the verb "to go" plus an infinitive phrase to report future actions. Soninke speakers use the incompletive form of the verb "to come" plus a verb stem for the same thing.

Ń wá ríni yíge.
I'm going to eat. (Literally, I'm coming to eat.)

Áli wá ríni yàxi.
Ali's going to get married.

Bákari wá ríni jàxe ǹ xùrisi.
Bakari is going to kill the sheep.

The negative versions of these sentences do not use the verb "to come;" rather, they use the incompletive aspect form of the verb expressing the future action. This is entirely parallel to an English speaker's phrasing in "I'm not eating at the Plaza" or "Ali's not killing any sheep this year."

Bíntù ntá máaro ǹ yígànà xùmbane.
Bintu isn't eating the rice tomorrow.
or Bintu isn't going to eat the rice tomorrow.

Ń ntá yáxìnì wàaga.
I'm not marrying next year.
or I'm not going to marry next year.

If you try to form the negative versions of future sentences with the verb "to come," you end up with sentences literally meaning "SUBJECT is not coming to VERB." That is, these sentences do not deny "futurity;" they deny "motion toward the speaker."

14.2 THE FUTURE WITH ADVERBS. The notion of futurity can be conveyed with adverbs in combination with verbs in the incompletive aspect.

Ń wá tèlle xùmbane.	I am going tomorrow.
Ń ntá yígènè xùmbane.	I'm not eating tomorrow.
Bákari ntá tíffinì wàaga.	Bakari isn't planting next year.

VOCABULARY

dáaru	lènki	xùmbane
yesterday	today	tomorrow
yéeru	yírigi	wàaga
last year	this year	next year

14E.1 Sentence Formation Exercise. Make the following words into sentences expressing future actions. If the verb ri appears with another verb, form the kind of sentence described in 15.1. If the verb ri does not appear with another verb, form the kind of sentence described in 14.2. You must supply the proper auxiliaries and verb forms.

Examples:

À / rí / dàga/xùmbane. > À wá ríni dàga xùmbane.
À/ dàga / xùmbane. > À wá tèlle xùmbane.

1. Bákari / rí/ sùgo ǹ / xúrisi/ xùmbane.
2. Bíntù/ máaro ǹ / soro/ lènki.
3. Séydu / rí/ yàxi/ waaga.
4. Bíntù/ rí/ sáabara / xòbo / lènki.
5. Jùla ǹ/ móbili / xóbo/ yírigi.
6. Bíntù /dàga / wàaga.
7. Sámbà / Ànglen-xanne/ xàra / wàaga.
8. Bákari/ rí /tífi / lènki.
9. Yàxarin-xáse ǹ / rí / lènki.
10. Yúgu-xase ǹ / kàra / lènki.

14E.2 Adverb Choice. Following each sentence are two adverbs. Cross out the one that does not go with the meaning of the sentence. You will have to base your decision on the form of the auxiliary, the form of the main verb, and the meaning of the adverb.

Example: Jula n da mobili xobo. (dáaru) (xùmbane)
Jula n da mobili xobo. (dáaru) (xùmbane)

1. À wá móbili xòbono. (xùmbane) (dáaru)
2. Bákari dá jàxe xùrusi. (yírigi) (wàaga)
3. Bákari má jàxe xùrusi. (yírigi) (wàaga)
4. Sámba wá jàxe xùrusini. (yéeru) (wàaga)
5. Háwa yàxi. (wàaga) (yéeru)
6. Bíntù dá máaro ǹ sòro. (lènki) (wàaga)
7. Bíntù wá máaro ǹ sòrono. (dáaru) (xùmbane)
8. Sáaluń Sàaxo wá yìlle ǹ tìppi. (lènki) (dáaru)
9. Bákari wá tífini. (yéeru) (yírigi)
10. Bákari ntá tífinì. (yéeru) (lènki)

14E.3 Transformation Drill. Transform the sentences below into their negative versions.

Example: Bíntù wá máaro ǹ sòrono xùmbane.
> Bíntù ntá máaro ǹ sòrono xùmbane.

1. Bákari wá ríni jàxe ǹ xùrisi yírigi.
2. Bákari wá ríni tífi lènki.
3. Xàramoxo wá ríni sáasa yí bà?
4. Aǹ wá tèlle sáxa ǹ ŋá xùmbane?
5. Ó wá ríni dàga sáxa ǹ xùmbane bà?

14E.3 Completion Exercise. Fill in the appropriate auxiliary to complete the sense of the sentence.

Example: Bákari ________ sùgo ǹ xúrusini xùmbane.
Bakari isn't killing a goat tomorrow.

> Bákari __ntá__ sùgo ǹ xúrusini xùmbane.

1. Bákari ____________ sùgo ǹ xùrusi lènki.
Bakari didn't kill a goat today.

2. Bíntù ____________ máaro sòrono xùmbane.
Bintu is cooking rice tomorrow,

3. Yúgu-xase ǹ ____________ kàra yéeru.
The old man didn't die last year.

4. Yúgu-xase ǹ ____________ kàlla wàaga.
The old man won't die next year.

5. Bíntù ____________ máaro ǹ sòro dáaru.
Bintu didn't prepare rice yesterday.

6. Sámbà ____________ ríni lènki.
Samba isn't coming today.

7. Xàlilu ____________ rí dáaru.
Khalilou didn't come yesterday.

8. Támbo ____________ yìlle ǹ sòxono lènki.
Tambo won't cultivate the millet today.

9. Án ____________ tèlle sáxa ǹ ŋá xùmbane.
Aren't you going to the market tomorrow?

10. Ó ____________ tèlle sínema ŋ̀ ná wùro ké bà?
Are we going to the movies tonight?

14.3 THE SUBJUNCTIVE FUTURE. The subjunctive auxiliary na, which you will see again in Lesson 18, can be used to talk about actions that will take place in the future. This auxiliary shows up in two patterns: one with the completive aspect form of the main verb alone; the other with the incompletive form of the main verb plus the emphatic partical ya:

SUBJECT + na + (OBJECT) + VERB STEM

SUBJECT + na + (OBJECT) + VERB-INCOMPLETIVE + ya

Both of these patterns announce future events that will necessarily or certainly take place. In fact, they have the insistent force of English sentences like:

> Officers will attend the ceremony in dress uniform.
>
> You will not chew gum in my class.
>
> The king said that every serf will turn over 10 percent of his earnings to the treasury.

Some Soninke examples of these sentence patterns are:

> Dàga, À ná kìlle ǹ kòy' aǹ ŋá.
> Go on, he will show you the way.
>
> Yànqa yère, aǹ ná tère.
> Get out here, you will walk.
>
> Móodi ǹ tì; "Ó sú n'aǹ súmmì xásu-mukke."
> The marabout said "We will all fast next month."
> (We must all fast next month.)
>
> Án máxà dú kòrosi, jùla ǹ n'án námbarana yà.
> If you don't watch yourself, the merchant will cheat you.
> (Certainly, he will try.)
>
> À ná dòlo ǹ mìnni yà.
> He will drink the wine.
> (If you don't keep an eye on him, he's certain to drink it.)

The phrases including the incompletive aspect verb forms and the emphatic particle ya express more certainty than the completive aspect phrases without the emphatic partical. The first three examples convey the idea of necessity or obligation, while the last two convey the notion of certitude.

The negative versions of the two subjunctive futures can either occur as negative imperatives or as negative sentences in the incompletive aspect, like other kinds of negated future expressions. If you wish to say something like "You must not sweep here," the simplest and most direct way of saying it is "Do not sweep here." If you want to say "We will not fast next month," you can express this as a second personal plural imperative like:

> Ó sú ǹ máxà súumì xásu-mukke.
> Let us all not fast next month.

On the other hand, things which cannot be conveyed as imperatives can be expressed as incompletive aspect sentences with the negative auxiliary nta.

> Ń ntá lémine ǹ bàgandi séllа ǹ ŋá mùlle.
> I won't take the child outside in the cold.
> (I'm not taking the child outside in the cold.)

> Mìsilimu-síru ntá dòlo ǹ mìnni sanga-nóqqu ǹ ŋá.
> Good Moslems don't (won't) drink alcohol at parties.

VOCABULARY

ké xáso
kìnsíga
lèlle
sùxuba
sélla
yànqa
súumì
dòlo/o
xáso-karante
xáso-mukke
wùro
Bàano
sinema/a/ni
dú kòrosi
námbara
xámu

14E.4 Guided Answer Exercise. Answer the following questions according to the format:

Example: Xálilu wá ríni dàga sínema ǹ ŋá. An xa ba?
Khalilou is going to the movies. What about you?

> Ń ké? Ń xá wá tèlle sínema ǹ ŋá!
Me? I'm going to the movies too!

1. Ó wá ríni dòlo mìni wùro ké.
2. Sàmba wá Sòninken-xánne xàrana lènki.
3. Ń wá ń kòmpe ǹ sàllana lèlle ké.
4. Ń wá ríni ń yìmme ǹ sì wùro ké.
5. Ó wá móto xòbono Nwàsoto yírigi.
6. Bákari wá ríni nàní ǹ xàmu lèlle ké.
7. Bíntu wá rín' í jàxe ǹ wànqi lènki.
8. Ó wá ríni nyéxo rága lènki.
9. Móodi ǹ wá ríni sáll̀i mìsilde ǹ ŋá wùro ké.
10. Xùmbane ń wá tèlle Sènegall.

14E.5 Guided Answer Exercise Part II. Using the same sentences as in 14E.4, answer the questions according to the format:

Xálilu wá ríni dàga sínema ǹ ŋá. An xa ba?
Khalilou is going to the movies. What about you?

> Ń ké fè! Ń ntá tàlle sínema ǹ ŋá!
> Not me! I'm not going to the movies!

14E.6 Guided Answer Exercise Part III. Using the same sentences as in 14E.4, answer the question according to this format:

Xálilu wá ríni dàga sínema ǹ ŋá. An xa ba?
Khalilou is going to the movies. What about you?

> N ke? N wa rini daga sinema n ŋa!
> Me? I am certainly going to the movies!

14E.7 Activities

A. All the students should tell what they are going to do this afternoon, tonight, tomorrow morning.

B. One student can use the format in 14E.4 to find out what another student is going to do, but this time the second student should plan to respond with something different. For example,

Ń wá ríni ń yìmme ǹ sìni wùro ké. X'án ké?
I'm going to shave my head tonight. What about you?

> Ń ké fè! Ń wá ríni kítaabe ǹ xàra.
Not me! I'm going to read a book.

C. Chart Pattern Practice. Using the pictures on page 314, discuss what the man did, is going to do, will do next. Use all the tenses you know. For example, the first time through the exercise you can use the completive aspect forms and say:

He woke up and then he washed.

Then the incompletive aspect forms.

Now he's waking up. Now he's washing.

Then the future forms:

Next he'll wash, after that he'll eat.

14E.8 Summary Written Activities (Answers on page 322.)

A. Rewrite Exercise. Rewrite the future sentences given below as the first variety of "subjunctive future." Give the rewritten versions orally to the class.

Example: Wuro ke, o wa telle sinema n ŋa.
> Wuro ke, o na daga sinema n ŋa.

1. Xumbane, an wa telle teni n ŋa.
2. An wa toqqo o ka n ŋa lelle ke.
3. Waaga, yaxare n wa ri.
4. Xa wa xa kompe n sellana saasa.
5. O wa rini suumi xase-mukke.
6. Leminu n wa futo n yigana kinsiga ke.
7. Suxuba ke, n wa rini ji kiine nani n ŋa.
8. Bakari wa rini jaxe n xurisi Baano n ŋa.
9. Xuso n wa rini bara.
10. Suraqqe n yaqqe n wa rini futo n soro lelle ke.

B. Convert the following to future using wa or nta plus incompletive aspect, adding the word lenki "today." Translate.

Example: Tangaana n da nyexo manne raga ti gore n ŋa?

> Tangaana n wa nyexo manne ragana ti gore n ŋa lenki?
What is the fisher going to catch with a hook today?

1. Yugo n da manjaare kin'i remme n ŋa.
2. A da tiye n yiga.
3. Lemine n daga, a da jaxa-yimme n xobo.
4. Bintu da Tambo wanqi minne?
5. An da manne dabari?
6. Murunto n ma maaro n yiga t'i dorommo n ŋa.
7. An da xalisi n kini n ŋa ba?
8. An da an te n tifi ba?

LESSON FIFTEEN

Middle Verbs

15.1 *PASSIVES VERSUS MIDDLE VERBS*. In English as in Soninke, verbs are divided into two groups: those which take a direct object (transitive verbs) and those which do not (intransitive verbs). Some verbs can be either transitive or intransitive. For example:

break	Max broke the window. The window broke.
eat	The jackal ate the rabbit. The jackal ate.
cook	The chef cooked an omelette. The chef cooked. The omelette cooked.

These are called "middle verbs." Intransitive middle verbs are further classified according to whether their subjects are *agents* (doers of an action) or *patients* (receivers of an action). When the verb "break" is used intransitively in English, its subject is undergoing the action of breaking. In other words, its subject is a *patient*. "Break" then is a "patient middle verb." The verb "eat," on the other hand, is an "agent middle verb;" when it is used intransitively, its subject is an agent, a "doer of an action." Verbs like "cook" can have subjects that are either agents or patients, so we can call it an "agent-patient" middle verb.

Soninke differs from English in that almost all its verbs are middle verbs. Furthermore almost all Soninke middle verbs are minimally in the *patient* middle verb class. This means that the subjects of Soninke intransitive verbs can be receivers of the action these verbs describe. This can be pretty confusing to English speakers, whose language does not follow the same logic at every point. Therefore, it is worthwhile to present the way Soninke works in some detail.

In Lessons Eleven and Twelve you saw two pairs of verbs: yiga and yige, which both mean "to cook," and soro and sore, which both mean "to eat." The intransitive verbs yige and sore are derived from the transitive verbs yiga and soro by a regular grammatical rule that changes the final vowel. In other words, yige and sore are transitive verbs that have become intransitive with the vowel change. Now this means you can have transitive sentences like

Bíntù dá máaro ǹ sòro.	Bintu cooked the rice.
Bíntù dá máaro ǹ yiga.	Bintu ate the rice.

and you can have intransitive sentences built around the derived verbs. That is, you can have phrases like

(a) Bíntù sòre.	Bintu cooked.
(b) Máaro ǹ sòre.	The rice cooked.
(c) Bíntù yìge.	Bintu ate.
(d) Máaro ǹ yìge.	The rice was eaten.

Notice that we had to translate one sentence (d) differently from sentences (a)-(c), even though it is based on the identical grammatical pattern. The Soninke sentence literally reads "the rice ate," but that does not fit the requirements for making sense in our language. To process this sentence as a normal one, we have to add an auxiliary verb (was) and alter the form of the main verb (from ate to eaten) in the translation. In other words, we have to use a "passive" English sentence as the equivalent of a Soninke sentence which is not passive.

Soninke does not have passive sentences. It has patient middle verbs that have to be translated into English as passives because the equivalent English words are in different verb classes.

15.2 DERIVING INTRANSITIVE VERBS FROM TRANSITIVES. Transitive verbs can be used to derive intransitive verbs in the incompletive aspect according to the following rule:

> Transitive verbs ending in -i or -u have intransitive forms in -i. Transitive verbs ending in -a or -o have intransitive forms in -e.

xóbo to buy	xóbe to buy, be bought
sòro to cook	sòre to cook, be cooked
mìni to drink	mìni to drink, be drunk
yètu to tie (a knot, rope)	yèti to tie, be tied

The verb "to leave" toxo is irregular. Its intransitive form is toxi.

15E.1 Word Derivation. Using the rule just presented, derive the intransitive versions of the following verbs.

xóbo to buy	fúutu to pull, stretch	wàra to divorce
rága to catch	kútu to sever, cut	sùugu to sing
màra to train, domesticate	lífi to sew	kára to break
wùnyi to open	wùtu to take	kátu to hit
wàri to see	kúunyi to greet	wánqi to wash
yàxi to marry	nágaanu to herd	tòni to swallow
xàra to read		

15E.2 Transformation Exercise. Change the sentences in this section into intransitive sentences, treating the verbs as patient middle verbs. This means the derived sentences will have "patients" in subject position.

Example:	Sí ǹ dá káccè ǹ kùtu.	>	Káccè ǹ kùti.
	The horse severed the rope.		The rope severed. The rope was severed.

1. Sámbà dá nàni ǹ nàgaanu dáaru.
2. Xàramoxo ǹ dá máaro ǹ yìga.
3. Múusa dá gòndome ǹ kàra.
4. Sámbà dá nyéxe ǹ ràga tí gòre ǹ ŋá.
5. Ń dá sí ǹ yètu tí kácce ǹ ŋá.
6. Bíntù dá máaro ǹ sòro sáabara ǹ nòxo.
7. Móodi ǹ dá kítaabu ǹ xàra mìsiide ǹ ŋá.
8. Sáalun sàaxo dá fàre ǹ xòbo dèbe ǹ ŋá.
9. Múusine dá ǹ nyíinye ǹ ràga màra ǹ nòxo ǹ ŋá.

10. Jùla ǹ dá móbili ǹ xòbo Sènegali yí.

11. Kìsime ǹ d'í kìsimare màra dèbe ǹ ŋá.

12. Nágaana ǹ dá gùmboni tóxo gùnne ǹ ŋá.

13. Bákari dá séliŋu ǹ xùrusi dáaru.

14. Sàmba d'í dóromme ǹ kùtu.

15. Yúgo ǹ d'í yɔqqe ǹ wàra.

16. Bákari dá sòmbi ǹ mìni séllа ǹ ŋá.

15.3 DERIVING INTRANSITIVES IN THE INCOMPLETIVE ASPECT.

When patient middle verbs are in the completive aspect and are used intransitively, they report the results of an action. Sentences like "the box burned," "the woman got divorced," "the glass was broken," are examples of this.

It is also possible to derive intransitive patient middle verbs in the incompletive aspect, in which case they report the potential of an object to undergo an action.

Ké jí ntá mìnni.	This water isn't drinkable.
Dòlo ntá mìnni yère.	Alcoholic drinks are not to be drunk here.
Ké sùgo wá xámini.	This goat is milkable.

If you have a transitive verb like xamu "to milk," you can find its intransitive form by the rule given in Section 14.2, and its incompletive aspect form by the rule given in Section 13.1. The intransitive form of xamu is xami; its incompletive aspect form is xamini.

VOCABULARY

bòto
dòroke/i/o
fàringije/e/ni
lífi
kára
káasi/i/ni
káti
kátu
kámbu
kúnyi
màra
mìri
mùgu
sàfa
sétu
sùfa
súmbu
wùtu
xáta
xínyi

15E.3 Word Derivation Drill. Derive the incompletive aspect forms of the following verbs. If any of them have "weak consonants" in the middle, suspect them of being irregular and check the list in Lesson 13.

xóbo rága màra kisi wúnyi kára
wàri yàxi kútu fúutu nágaanu wánqi
kátu tòni sígi tífi lífi xàra
fàamu yíga bìfi jòxi mìni

15E.4 Question-Answer Drill. Answer the following questions with ayi, plus a long answer. Replace the subject noun in the answer with the appropriate pronoun so that the answer sounds more natural.

Example: Ké káasi wá kárene bà? > Ayi, a ntá kárènè.
Is this glass breakable? No, it's not breakable.

1. Ké dòroke wá wánqini bà?
2. Kú nani wa xamini ba?
3. Ké yàxanne wá yàxini bà?
4. Ké kácce wá kútini bà?
5. Ké tíye wá yígene bà?
6. Fàringiye ǹ wá yígene yère bà?

7. Kú nyéxo wá rágene tí gòre ǹ ŋá bà?

8. Ké dòroke wá xóbene ba?

9. Ké yúgo wá kátini bà?

10. Kú gùmbo ni wá màrene bà?

11. Kú kítaabu wá fàamini bà?

12. Ké séliŋe wá xúrusini bà?

13. Ké té wá tífini bà?

14. Kú síni wá sétini bà?

15. Ké móbili wá síkki bà?

16. Ké tíye wá kámbini bà?

15E.5 Transformation Drill. Change all the questions to negative questions. Then answer them with Ayi, plus a long answer.

Example: Ké káas, nta karene ba?
Isn't this glass breakable?

Ayi, a nta karene.
No, it's not breakable.

15E.6 Activities

A. Narrative: Follow the procedure for the narrative in Lesson Twelve. This story is a little harder and will take a little more effort to translate.

LEMINE N DO FINKINTE (The Child and the Blind Man)

Lémine ǹ dá finkinte wàri, suwan-guma n w'a yìmme ǹ ŋá, lampan-turki n w'a kìtte ǹ ŋá à kumunte. Lémine ké soyi, nan soyi. À t'í dà, "Án tùuriya bà? Án w'á làmpa n wuttu do du yi. An wá tù, án ntá fó wàlla." Finkinte ǹ d'à jábbi, "Tuurinte, Ń dá làmpa ǹ wùtu dò dú yí, nà kòyi sàro bé gá ntá korosini i n maxa kati n ya yi."

B. Play-Acting. Put on a skit based on the story "The Child and the Blind Man." Perform it for other Peace Corps Volunteers, even those who are not studying Soninke. (You can make up a little program with the key words from the dialogue between the child and the blind man translated into English.) Practice your skit in Soninke class before inviting others to view it.

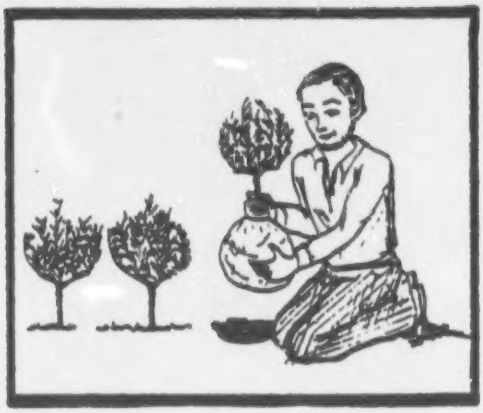
C. Divide into teams, each team picking ten to fifteen verbs. Investigate the grammatical properties of the verbs you picked: are they patient-exclusively middle verbs, or may they also occur as agent-middle verbs. Start with a transitive sentence, then see what happens if you delete the subject or the object and make the verb intransitive. For example, suppose your team selects the verb "nagaanu" to herd. Start with a sentence like "the boy herded the goats," then make the verb intransitive by deleting the subject.

Can you say: The cows herded (meaning, of course, the cows were herded)
The boy herded.

Share the results of your grammatical investigation with the other team. Start a notebook classifying the grammatical behavior of the verbs you have encountered. DO NOT ATTEMPT TO MAKE GENERALIZATIONS ABOUT SONINKE VERBS BASED ON HOW THE ANALOGOUS ENGLISH VERB ACTS. EACH SONINKE VERB HAS ITS PROPER LOGIC WHICH YOU MUST LEARN IF YOU ARE TO SPEAK THE LANGUAGE WELL.

D. Practice manipulating the grammatical patterns you have learned to this point. Make up a sentence and instruct another student how to transform it:

Make this into "incompletive aspect."
Make this negative and incompletive.
Make this a command.
Make this intransitive.
Ask a question about the subject of this sentence.
Ask a question about the object of this sentence.
Make up a yes/no question about this sentence.



15E.7 Summary Written Exercise. (Answers on page 322.)

Write out translations for the following sentences. Some of them have more than one possible translation.

1. Sugo n yige.
2. Sugo n nta yigene.
3. Sigareti n wa minni yere ba?
4. Mobili n xobe Lajine ya.
5. Baffe n wunyi.
6. Baffe n taxe.
7. Lemine n wanqi.
8. Maaro n yige.
9. Ke kitaabe nta faamini.
10. Yugu-xaso n do yaxarin-xaso kunyi.

LESSON SIXTEEN

Causatives and Agentive Middle Verbs

16.1 CAUSATIVES. In English we have expressions like "The devil made me do it," "Grandmother got me to eat my spinach," "Inflation caused the interest rates to rise," where one agent causes a second agent to effect some action or state. The same causative relationship obtains in sentences like "Princess Anne jumped the horse," "Polly ran the sewing machine," and "Henry walked the dog," which can be analyzed as meaning that Princess Anne caused the horse to jump, Polly caused the sewing machine to run and Henry caused the dog to walk.

In Soninke causative sentences are created by adding the suffix -ndi to intransitive verbs.

Lémine ǹ tàaxu.	The child sat down.
Yàxare ǹ dá lémine ǹ táaxùndì.	The woman sat the child down.
Sí ǹ mìni.	The horse drank.
Yúgo ǹ dá sí ǹ mínìndì.	The man watered the horse. (The man caused the horse to drink.)
Móbili ǹ wùru.	The car ran.
Yúgo ǹ dá móbili ǹ wúrùndì.	The man ran the car.
Yàxarin-xáse ǹ kànu.	The old woman became afraid.
Wùlle ǹ dá yàxarin-xáse ǹ kánùndì.	The dog frightened the old woman.

With the addition of -ndi, the intransitive verb becomes transitive. That is, it takes an object which it previously could not take.

16.2 **CAUSATIVES WITH TRANSITIVE VERBS**. The suffix -ndi, which you have just seen added to intransitive verbs, can also be added to certain transitive verbs. If the resulting sentence retains all its original arguments (that is, if it does not lose its subject or object, but rather adds a new agent), then it has a causative reading.

Lémine ǹ dá mángo ǹ yìga.
The child ate the mango.

> Yúgo ǹ dá lémine ǹ yìgandi mángo ǹ ŋá.
The man had the child eat the mango.

Mùkke ǹ dá búuru ǹ yìga.
The stranger ate the bread.

> Jàtige ǹ dá mùkke ǹ yìgandi búuru ǹ ŋá.
The host had the stranger eat the bread.

In these sentences you find the direct agent (the person who actually did the action) in object position, with the indirect agent (the person who caused the agent to do the action) in subject position. The original object (the thing that received the action) is after the verb in a postpositional phrase. There is however another possible word order for these sentences. Consider, for example:

Yúgo ǹ dá mángo ǹ yìgandi lémine ǹ ŋá.
The man had the mango eaten by the child.

Jàtige ǹ dá búuru ǹ yìgandi mùkke ǹ ŋá.
The host had the bread eaten by the stranger.

These sentences must be translated as passives in English, although they are not passive in Soninke.

VOCABULARY

bútu
búuru/i/ni
dìgicce/e/u
gàayi
Jàarandaana/a/o
jàtige/i/ni
kànjanne/kanjan/u
kànu
kìra
mángo/o/ni
màsi/i/ni
mùkke/u/ni
sáxo
sélla
símme/i/i
súumbu
tòni
xánu
xàjinte/a/o
xómi
yítte/i/u
sàfaare/e/u

16E.1 Expansion Drill. Expand the following sentences by adding the word included in the parentheses as a new agent and making the main verb transitive. Give translations of the new sentence.

Example: Sí ǹ wùru. (Maxambane) The horse ran.
> Màxambane ǹ dá sí ǹ wúrùndì. The youth ran the horse.

1. Yúgu-xase ǹ sàxu. (O)
2. Wùlle ǹ bùtu. (Lemine)
3. Tùbaabu ǹ xàji. (Kiye)
4. Yítte ǹ xànu. (Soxanna)
5. Lémine ǹ kùuru. (Xaramoxe)
6. Màsi ǹ sùugu. (Maxambane)
7. Mùkke ǹ yìge. (Jatigi)
8. Xùso ǹ yàxi. (A faaba)

16E.2 Expansion Drill. Expand the sentences below by adding the word in parentheses as indirect agent. Make the direct agent an object, and make the original direct object part of a postpositional phrase. Supply translations.

Example: Yàxare ǹ dá fùto ǹ tàmu (Suraqqe)
The woman tasted the couscous.

> Súraqqe ǹ dá yàxare ǹ tàmundi fùto ǹ ŋá.
> The Moor had the woman taste the couscous.

1. Lémine ǹ dá dìgicce n sùumbu. (A fàaba)
2. Xàjinte ǹ dà yítte ǹ tòni (Jàarandaana)
3. Yúgo ǹ dá símme ǹ mìni. (Jàarandaana)
4. Nàni ǹ dá jì ǹ mìni. (Sòxanna)
5. Lémine ǹ dá sòmbi ǹ tòni. (Yaxare)

16E.3 Expansion Drill. Repeat exercise 16E.2, altering the word order so that the direct agent is in the postpositional phrases at the end of the sentences and the former object remains in object position. Supply translations.

Example: Yàxare ǹ dá fùto ǹ tàmu. (Súraqqe)
The woman tasted the couscous.

> Suraqqe n da futo n tamundi yaxare n ŋa.
> The Moor had the couscous tasted by the woman.

16.3 AGENT MIDDLE VERBS. When the suffix -ndi is added to certain transitive verbs they become intransitive. That is, they obligatorily lose an argument, and the argument they lose is the original object.

Yàxare ǹ dá jí ǹ gàayi gède ǹ ŋá.
The woman drew water from the well.

Yàxare ǹ gàayindi gède ǹ ŋá.
The woman drew from the well.

Móodi ǹ dá kítaabu ǹ sàfa.
The marabout wrote a book.

Móodi ǹ sàfandi.
The marabout wrote.

Lémine ǹ dá yíttu ǹ xòmi.
The child watered the trees.

Lémine ǹ xómindi.
The child watered.

16.4 -NDI IN THE INCOMPLETIVE ASPECT. So far all the examples you have looked at have been in the completive aspect, but -ndi forms occur in the incompletive aspect as well. The incompletive aspect marker is added after the suffix -ndi to produce verbs like:

wánqíndìnì	to be getting washing done
wùrùndìnì	to be running something

as in:

Bíntù wá wánqíndìnì lènki.
Bintu is getting the washing done today.
Bintu is washing today.

Bákari wá fàre ǹ wùrundini.
Bakari is running the donkeys.

Notice that you can derive either transitive or intransitive verbs in the incompletive aspect, as the two examples above show.

16E.4 Reduction Exercise. Reduce the following sentences by making the transitive verbs intransitive. Supply translations.

Example:	Ń dá ń kòmpe ǹ sèlla.	I swept my room.
>	Ń séllandi.	I swept. I got the sweeping done.

1. Bíntù dá yítte ǹ xòmi dáaru.
2. Wùlle ǹ dá kànjanne ǹ ràga.
3. Yàxaru ǹ dá yìraamu ǹ sù wánqi.
4. Ké yúgo dá dòroke ǹ lìfi.
5. Yúgo ǹ dá sí ǹ wùrundi.
6. Nágaana ǹ dá ná ǹ xàmu.

16E.5 Transformation Exercise. Change these completive aspect sentences to incompletive aspect sentences.

Example:	Lémine ǹ xómíndi.	>	Lémine ǹ wá xómindini.
	The child had the watering done.		The child is getting the watering done. The child is causing the watering to occur.

1. Jàtige ǹ dá mùkke ǹ yìgandi.
2. Bíntù dá múkke ǹ kìrandi yère.
3. Xàramoxe ǹ dà léminu n kùurundi.
4. Xùso ǹ dà maxambane ǹ bùtundi.
5. Wùlle ǹ dá yàxarin-xáse ǹ kànundi.

16E.6 Transformation Exercise. Negate and make transitive the following sentences by adding the agent in parentheses at the end of each, supplying an auxiliary and modifying the verb. Supply plausible translations.

Example: Lemine n ro kompe n ŋa. (yaxare n)
The child entered the room.

> Yaxare n ma lemine n rondi kompe n ŋa.
The woman didn't put the child in the room.

1. Saabara n taaxu yimbe n ŋa. (Xuso n)
2. Ji n tawo. (Yaxare n)
3. Saabara n bifi. (Yaxarin-xase n)
4. Si n finki. (Murunte n)
5. Yitte n xanu. (Soxaana n)
6. Lemine n singi. (Bintu)
7. Yugu-xase n xaji. (Sufaare n)
8. Yugu-xase n xenqe. (Sufaare n)
9. Tonge n liŋo. (Soxaana n)
10. Kacce n defo. (Bakari)
11. Tiye n kawa. (Bakari)
12. Saabara n fina. (Yimbe n)
13. Si n kanu. (Wulle n)
14. Lemine bire. (Yugo n)
15. Gondome n sigi. (Yaxare n)
16. Kitaabu yille. (Moodi n)
17. Nagaana n xuyi te n ŋa. (Soxaana n)
18. Nani n mini. (Soxaana n)

16.5 VERB CLASSES. It is not the case that just any transitive verb can be made intransitive with the suffix -ndi, nor is it the case that any intransitive verb can be made transitive with this suffix. You saw in the last lesson that the vast majority of transitive verbs can be converted into patient middle verbs by changing the stem vowel. Now you have seen a process that allows you to convert some transitive verbs into agent middle verbs by suffixation.

TRANSITIVE
MIDDLE VERBS

INTRANSITIVE PATIENT MIDDLE VERBS	INTRANSITIVE AGENT MIDDLE VERBS
-i -e	-ndi

You have also seen a process that allows you to convert certain transitive verbs into transitive causative verbs by suffixation.

TRANSITIVE
MIDDLE VERBS

TRANSITIVE
CAUSATIVE VERBS
-ndi

The problem now is to figure out which verbs work with the -ndi suffix and which do not.

In the case of the transitive verbs which remain transitive with -ndi, there seems to be a principled explanation that can be offered.

All of these verbs describe acts of incorporating or removing an object from a well-defined space, for example, the human body.

In other words, the set of transitive verbs you can make causative with -ndi is quite restricted. You cannot use this grammatical construction to form sentences like "The rich man had the merchant sell his crops" or "The Peace Corps Volunteer got the people to boil the water." To convey such meanings you would have to employ paraphrases like "The rich man told the merchant to sell his crops" and "The Peace Corps Volunteer told the people to boil their water." Since the set of "Object incorporation verbs" is so small, it is easy to remember, and thus should not present any particular problems.

16E.7 Classification Exercise. Below are several Soninke verbs which can be used transitively, intransitively or both. Starting out with the sentences given, try to determine the grammatical class of each verb.

A chart follows the examples. Write the form and meaning that each verb has when it is used in the manner indicated at the head of the column. If a verb cannot be used in some fashion leave the box in that column blank.

Here is a sample of what you should do.

VERB AND MEANING	FORM OF VERB WHEN USED IN THESE WAYS		
		INTRANSITIVELY	
	TRANSITIVELY	AGENT ONLY	OBJECT ONLY
safa to write	safa X wrote Y	safandi X did writing	safa Y was written Y got written
saro to cook	saro X cooked Y	sare X cooked	sare Y cooked/got cooked
duŋe to accept	---	duŋe X accepted	------- (no "passive" form)
duŋendi to cause to accept	X duŋendi Y X got Y to accept X caused Y to accept	----- (no agential form)	duŋe Y accepted

Sit down with your Soninke teacher and manipulate these sentences. Try saying the sentences with the original subject as the subject of the intransitive versions. Then try saying them with the original objects as subjects. Keep a list of the sentences that are ungrammatical because this is crucial data in helping you decide how the verb works. Pay close attention to the meanings.

kára	'to cross, transverse'
Yúgo ǹ dá fàŋŋe ǹ kàra.	The man crossed the river.
wánqi	'to wash'
Bíntù wá yìraame ǹ wànqi.	Bintu washed the pagne.
rága	'to capture, catch'
Wùlle ǹ dá kànjanne ǹ ràga.	The dog caught the rabbit.
lífi	'to sew'
Ké yúgo dá dòroke ǹ lifi.	This man sewed the boubou.
kúunyi	'to greet'
Bákari dá yúgu-xaso ǹ kùunyi.	Bakari greets the old men.
bútundi	'to irritate, make angry'
Wùlle ǹ dá sí ǹ bùtundi.	The dog irritated the horse.
bára	'to refuse'
Tùbaabu ǹ bara sùure ǹ ŋá.	The European refused the tô.
dùŋe	'to accept.
Lémine ǹ dùŋe tíye n ŋa.	The child accepted the meat.
wùrundi	'to run'
Bakari dá sini ǹ wùrundi.	Bakari ran the horses.

VERB CHART

VERB AND MEANING	TRANSITIVE FORM AND MEANING	INTRANSITIVE FORMS	
		AGENT ONLY	PATIENT-OBJECT ONLY
kara to cross			
wanqi to wash			
raga to catch, to seize			
lifi to sew			
kuunyi to greet			
butundi to irritate			
bara to refuse			
duŋe to accept			
wurundi to run			

16E.8 Activities

A. Throughout this lesson we have given both literal and free translations of verbs with the -ndi suffix. For example:

minindi	to water (an animal)/to cause (an animal) to drink
rondi	to put (something) into/to cause (something) to enter (something)
safandi	to write/to cause writing to be done.

We have also given you exercises in which you were supposed to supply plausible translations for verbs like xenqendi and bifindi. If you stretch your imagination a little you will see that xenqendi means 'to put to sleep' in addition to meaning 'to cause to sleep,' and that bifindi means to 'overturn,' 'to turn upside-down' in addition to meaning 'to cause to be upside down.' Here are six more verbs. Divide into two teams and discuss the possible "free" meanings these verbs can have in English. Check the meanings you come up with with your Soninke teacher. Present the results of your investigation to the class.

bagandi	(from bagu 'to leave')
dagandi	(from daga 'to go')
faamandi	(from faama 'to understand')
gorondi	(from goro 'to pound grain')
gotondi	(from goto 'to be clever, to trick, to manipulate')
denindi	(from deni 'to send')

B. Review the irregular verb list from lesson thirteen. Pick three verbs and see if you can add -ndi to both the completive and incompletive forms. If you can, discuss whether you find any unpredictable effects on their meaning with the addition of the affix.

16E.9 Completion Exercise (Answers on page 323.)

Complete the following sentences with the appropriate form of the verb.

1. Jarandaana n wa xajinto n ____________ sufaare n ŋa. (toni)
   The healer has sick people take (native) medicines.
2. Soxaana n nta nani n ______________________ (mini).
   The farmer isn't watering the cows.
3. Moodi n lettr ______________________xaramoxe n ŋa. (safa)
   The marabout wrote a letter to the teacher.
4. Xuso n wa ______________________ gede n ŋa. (gaayi)
   The maiden is drawing water from the well.
5. Wulle n wa leminu n ______________________ (kanu).
   The dog is frightening the children.
6. Sufaare n nta n _________________________ (xenqe).
   The medicine isn't making me sleep.
7. Soxaano n da maaro n _____________________ daaru (xomi).
   The farmer watered the rice.
8. Yaxarin-xaso n ________________________ (kuunyi).
   The old women were greeted.
9. Yugo n d'i remme n _________________ lekkol n ŋa. (ro).
   The man put his child in school.
10. Saaxe n m'i remmu n __________________ (kuuru).
    The mother didn't quiet her children.

LESSON SEVENTEEN

Having Fun With Tones

17.1 **GENERAL COMMENTS**. The purpose of this lesson is to review the tone rules you have been given so far, and to get you to listen carefully to the rise and fall of Soninke when it is spoken. We are going to ask you to try marking tones yourself this time. It isn't hard and it can be alot of fun. For this lesson bring a tape recorder to class if possible.

17.2 **MONOSYLLABIC NOUNS**. Most monosyllabic nouns alternate between high and low tone, depending on the context. In some dialects you may hear them as fast rising tones instead of high level tones. Most monosyllabic nouns are low tone when followed by the number 'one,' when pluralized or when compounded. They are pronounced with high tone elsewhere.

17E.1 **Listen and Repeat**. Have your teacher read the following examples. Mark the nouns as high or low tone. Try to produce the sentences yourself.

A da si n wari.	He saw the horse.
A da si baane wari.	He saw one horse.
A da si-yugo n wari.	He saw the stallion.
A da ka-xase xobo.	He bought an old house.
A ma si wari.	He didn't see a horse.
A ma ka taga.	He didn't build a house.
A wa na baane xobono.	He is buying one cow.
A nta kani filli tagana.	He isn't building two houses.
A wa na n xobono.	He's buying a cow.
A nta na xobono.	He isn't buying a cow.

17E.2 Expansion Exercise. Have your teacher say each of these sentences once, then say each one again followed by a repetition of the sentence with the word baane 'one' after the nouns. Then you try it.

Example:	À wá ná káma.	He's on a cow.
	> À wá ná báane káma.	He's on one cow.

1. À wá sí kàma.
2. À wá fá kàma.
3. À wá té ǹ ŋá.
4. À wá ká ǹ ŋá.

17E.3 Transformation Exercise. Have your teacher change the monosyllabic nouns to plurals. Have him or her say the singular version once, then the plural version immediately after. You mark the tones. Then you produce the sentences with singular and plural versions.

1. O ma si n xobo.
2. O ma ka n xobo.
3. O ma te n xobo.
4. O ma na n xobo.
5. O ma fa n xobo.

17E.4 Expansion Exercise. Have your teacher say these sentences then repeat them adding the word xase 'old' to the nouns so that they are compounds. Listen to the tone change. Mark them. Then do the exercise aloud yourself.

Example: N ma si wari. > N ma si-xase wari.

1. N ma si wari.
2. N ma na wari.
3. N ma ka wari.
4. N ma te wari.
5. N ma fa wari.

NOTE

There are a few monosyllabic nouns that do not behave like those above. The words for 'water' ji, 'thing' fo, and 'event' fi, are always high tone. The word for 'similar to, together' me, and the word for 'in front of, before' jo, are always low tone.

17.3 TWO, THREE AND FOUR SYLLABLE NOUNS. There are two classes of multisyllabic nouns: those which are all high tone (in most contexts) and those which have low tone on the first syllable and high tone on the last (in most contexts). We call these classes high tone nouns and low tone nouns respectively.

Low tone nouns have a low-high tone configuration, except in compounds. In citation forms, and in definite forms (that is, when followed by the definite article) the final high tone may fall to low tone. This is true in general of high tones before low tones.

17.4 VERB TONES. Verbs, like nouns, belong to two major tone classes: high and low. There are also a few verbs with high-low patterns. High tone verbs, regardless of the number of syllables, have all high tones in affirmative sentences. Low tone verbs are pronounced in affirmative sentences with all low tones.

17E.5 Expansion Exercise. Have your teacher produce the following sentences, repeating each one with the definite article immediately after the noun. Listen carefully to the pairs and see if you hear a fall in tone when a final high tone shows up immediately before the article. (Note that the auxiliary ma will become low tone after the definite article as well.) Here is a model of the tone contrast you should hear:

Súwa má bì. [¯ ¯ ¯ -]

Súwa ǹ mà bì. [¯ ¯ - -]

1. Yúgo má dàga.
2. Wùlle má wàri.
3. Lémine má rì.
4. Yàxare má rò.
5. Sí má bàgu.
6. Séliŋe má kàra.
7. Yèliŋe má kómpì.
8. Móbili má wùru.
9. Ké fèti yúgo yí.
10. Ké fèti wùlle yí.
11. Ké fèti lémine yí.
12. Ké fèti yàxare yí.
13. Ké fèti sí yí.
14. Ké fèti séliŋe yí.
15. Ké fèti móbili yí.
16. Ké fèti yèliŋe yí.

17E.6 Listen and Repeat. Have your Soninke teacher say these sentences. Listen carefully and repeat them exactly as your teacher did.

High tone verbs

Ké kámpi.	Ké nyáxami.
Ké wá kámpini.	Ké wá nyáxamini.
Ké ná kámpi.	Ké ná nyáxami.
Ké nàn kámpi.	Ké nàn nyáxami.
Kámpi!	Ké nyáxami.
Xà kámpi!	À dá ké bí.
Xà dàga kámpi.	À wá ké bíni.

Low tone verbs

Ké bìfi.	Ké nyàmari.
Ké wá bìfindi.	Ké wá nyàmarini.
Ké ná bìfi.	Ké ná nyámari.
Ké nàn bìfi.	Ké nàn nyàmari.
Bìfi!	Ké nyàmari!
Xà bìfi!	À dá ké ká.
Xà dàga bìfi.	À wá ké ká.

17E.7 Mark That Tone. Listen to your teacher read the sentences below and mark the tones of the verbs. Ask yourself whether they sound like kampi or bifi.

Ke bala.
Ke bati.
Ke benti.
Ke beexi.

Ke bimbi.
Ke bita.
Ke bono.

17.5 THE DEFINITE ARTICLE. When verbs or auxiliaries follow the definite article, they become low tone.

À dá ké bí. He burned that.	>	Á dá ké ṅ bì. He burned that one.
À dá ke´fága. He filled that.	>	Á dá ké ṅ fága. He filled that one.
À dá ké jòogi. He wounded that.	>	À dá yúgo ṅ jòogi. He wounded the man.
Xá rí. You came.	>	Yúgo ṅ rì. The man came.
Ké káawa. That dried.	>	Sókke ṅ kàawa. The grass dried.
Ké káre. That broke.	>	Káasi ṅ kàre. The glass broke.

NOTE

There is no change in tone when the demonstrative rather than the definite article follows the noun.

Examples:	À dá yúgo ké jóogi.	He wounded that man.
	Yùgo ké rí.	That man came.
	Sókke ké káawa.	That grass dried.
	Káasi ké káre.	That glass broke.
	À dá gòro ké kámbu.	He chewed that kola.
	À dá káasi kè kára.	He broke that glass.

17E.8 *Replacement Exercise*. Replace the demonstrative *ke* with the definite article, listening carefully to the tones.

Yúgo ké má rí.

Sókke ké káawa.

Káasi ké káre.

Ń dá káasi ké kára.

Mamadu dá gòro ké kámbu.

Yàxare ké má bàgu.

17.6 *NEGATIVE TONES ON VERBS*. When verbs occur with a negative auxiliary, they often change their tones. In the completive aspect, all verbs are low tone when negated, except for the class of high-low verbs.

Xá bágu. You went out.	>	Xá má bàgu. You didn't go out.
Xá rí. You came	>	Xá má rì. You didn't come.
Ké káre. That broke.	>	Ké má kàre. That didn't break.

17.7 A WRINKLE OR TWO. Two syllable verbs with long first syllables (a long syllable is one with a long vowel or a vowel followed by a nasal) tend to operate like three or four syllable low tone verbs. That is, they take on a high-low pattern rather than a low-low pattern when they follow a high tone.

Ké kámpi. That one flew.	>	Ké má kámpi. That one didn't fly.
Ké káawa. That dried.	>	Ké má káawa. That one didn't dry.
Ké kúuru. That one kept quiet.	>	Ké má kúuru. That one didn't keep quiet.
Ké kúunyi. That one was greeted.	>	Ké má kúunyi. That one wasn't greeted.
Ké táaxu. That one sat down.	>	Ké má táaxu. That one didn't sit down.

Notice that when the subject is definite, the negative auxiliary becomes low tone and the verb becomes all low tone.

Yèliŋe ǹ mà kàmpi.	The bird didn't fly.
Sókke ǹ mà kàawa.	The grass didn't dry.
Lémine ǹ má kùuru.	The child didn't keep quiet.
Yúgo ǹ mà kùunyi.	The man wasn't greeted.
Xùso ǹ mà tàaxu.	The maiden didn't sit down.

In the continuous negative aspect, all verbs become low tone, but the continuous suffix makes most verbs operate as if they were three syllable verbs. Their first syllable will be high and the following syllables will be low.

Ké ntá górènè.	This isn't being pounded.
Yílle ǹ ntà gòrènè.	The millet isn't being pounded.

17E.9 Summary Written Exercise. (Answers on page 323.)

Write in the tones on the verbs, following the rules above.

1. A nta na xobono.
2. A nta na n xobono.
3. A wa ke xobono.
4. A wa na n xobono.
5. Na nta xobene.
6. Na n nta xobene.
7. Na n wa xobene.
8. Ke wa xobene.

LESSON EIGHTEEN

Expressing Habitual Action and Duration

18.1 **DURATION IN THE PAST**. To express the idea that action continues through time, Soninke uses the incompletive forms of verbs. To express the idea that this duration took place in the past, it exploits the verb 'to find' as an auxiliary before other verbs in the incompletive aspect. This is the 'imperfect' construction.

SUBJECT + nyí + (OBJECT) + VERB INCOMPLETIVE

Gèsere ǹ nyí tímíndìnì wùri.
The bard was playing last night.

Bákari nyí sókke ǹ xàsini yà.
Bakari was reaping the grass.

Kàmme ǹ nyí dírene sùxuba ké.
The thunder rumbled this morning.

From the point of view of English, it is better not to translate the verb nyi directly. It is more appropriate to think of the whole construction as meaning 'SUBJECT was VERBing' or 'SUBJECT VERBed,' with the idea that the action had more than momentary duration.

The negative versions of such sentences follow the formula:

SUBJECT + má nyì + (OBJECT) + VERB INCOMPLETIVE

Gèsere ǹ má nyì tímindini wùri.
The bard wasn't playing last night.

Bákari má nyì sókke ǹ xàsini.
Bakari wasn't reaping the grass.

Kàmme ǹ má nyì dírene sùxuba ké.
The thunder wasn't rumbling this morning.

VOCABULARY

ábada
dímma wó dìmma
faajiri
kìnye
koota sú
kòota wó kòota
mídi
sántiri/i/ni
sùxuba
tími
wáxati su
wùlli

18E.1 Transformation Exercise. Transform the following sentences from their completive aspect forms to their imperfect forms.

Example: À dàga. > À nyí tèlle.
He left. He was leaving.

1. À má dàga.
2. Ó yíge.
3. Xùso ǹ bara.
4. À sáfandi.
5. À xàji.
6. Ì má bùtu.

18E.2 Completion Exercise. Supply the proper auxiliary for the meaning of the sentence.

Example: Kòota wó kòota ń __________ wullini suxuba fana.
Everyday I wake up early in the morning.

> Kòota wó kòota ń __wá__ wullini suxuba fana.

1. Ń ______ sòmbi ǹ minni sùxuba sù.
I used to drink porridge every morning.

2. Ań d'ó _________ tèlle ábada.
You never went with us.

3. Ań d'ó _________ tèlle ábada.
You never go with us.

4. Sùxuba sù Xálilu _______ kìnyene sántiri ǹ ŋá.
Khalilou used to arrive at the center every morning.

5. Ń ____ wángini kòota wó kòota.
I wash every day.

6. À ________ yígene wáxati sù.
He eats all the time.

7. À ______ yígene yère ádaba.
He never eats here.

8. À ________ yígene yère ádaba. Sáasa, à _______ yígene yère dímma wó dìmma.
He never used to eat here. Now he eats here all the time.

18E.3 Transformation Exercise. Change these present habitual sentences to past habitual sentences.

Example: Koota wo koota n wa wùllini faajiri.
I get up every day at dawn.

> Kòota wó kòota ń nyí wùllini faajiri.
Every day I got up at dawn.

1. Án wá wùllini kán lére?
What time do you get up?

2. Ń wá wùllini faajiri. Ké ǹ fálle, ń wá wánqini.
I wake up at dawn. After that, I wash.

3. Ké ǹ fálle, ń wá yígene.
After that, I eat.

4. Ké ǹ fálle, ń wá tèlle xàra sántiri ǹ ŋá.
After that, I go to the center to study.

5. Ń wá kìnyene sántiri ǹ ŋá beeteye.
I arrive at the center at mid-morning.

6. Án wá mànne yìgana sùxuba ń ŋá.
What do you eat in the morning?

7. Ń wá káfe ǹ dò búuru ǹ yìgana.
I eat bread and coffee.

8. Án wá mànne yìgana mídi ǹ ŋá.
And what do you eat at noon?

9. Ń wá sùure ǹ yìgana mídi n ŋa.
I eat tŏ at noon.

10. Án wá mànne nyana sùxuban-fó yà Màli ǹ ŋá?
What do you do for breakfast in Mali?

11. Ń wá sòmbi ǹ dò káfe ǹ yìgana Màli ǹ ŋá.
I eat porridge and coffee in Mali.

18.2 THE IMPERFECTIVE OF ADJECTIVES. To express the idea of past states, you can use the imperfective construction with adjectives. The pattern it follows is:

SUBJECT + ADJECTIVE + ǹ nyí (AFFIRMATIVE SENTENCE)

SUBJECT + ADJECTIVE + má nyì (NEGATIVE SENTENCE)

Á dìnka ǹ nyí. He was fat.	Á dìnka má nyì. He wasn't fat.
Á bùcce ǹ nyí. He was small.	Á bùcce má nyì. He wasn't small.

18.3 DERIVED NOUNS. Soninke has a variety of ways to create new words from old ones. You have encountered several such derivational processes in earlier lessons. In this chapter we will look more closely at some ways nouns can be built from verbs.

18.4 AGENTIAL NOUNS. This type of noun refers to the 'do-er' of an action, namely the action described by the verb from which it is derived. You know a number of these agential nouns already.

NOUN		DERIVED FROM	
soxaana	cultivator	soxo	to cultivate
tangaana	fisher	tanga	to fish
nagaana	shepherd	nagane	to herd
xanyaana	hunter	xanye	to hunt

The rule for deriving these nouns is simple: the suffix -aana replaces the final vowel of the agential form of intransitive verbs. Thus with verbs like raga 'to dance' and kuyi 'to dream' whose intransitive subjects can be agents, you can add the suffix. On the other hand, with verbs like kuunyi 'to greet' and safa 'to write' whose intransitive subjects are always patients, you must derive the -ndi forms first, then add the suffix -aana.

lifi to sew	lifindi to do sewing	lifindaana a tailor
kuunyi to greet	kuunyindi to do greeting	kuunyindaana a greeter
mini to drink	minindi to make drink to water (an animal)	minindaana a waterer

VOCABULARY

beeteye
finkinte/a/o
kinsiga
lelle
mòyinte/a/o
tùurinte/a/o
wáxante/a/o
wuro
xájinte/a/o
xote

NOTE: Words like moyinte and xajinte are actually past participles of verbs meaning 'having the properties of X' (in these cases 'being ripe' and 'being sick)' Since these participles in Soninke are indistinguishable from adjectives in the independent predicate adjective construction, you can use virtually any word ending in -nte just as you would use an adjective.

18E.4 Transformation Exercise. Convert the sentences below into the imperfective aspect. Supply translations.

Example: Á dìnka fè. > Á dìnka má nyì.
It isn't large. It wasn't large

1. Móbili ǹ xùlle ǹ yà nì.
2. Sí ǹ jèye ǹ fè.
3. Mángo ǹ mòyinte ǹ yà nì.
4. Á màama xàjinte ǹ yà nì.
5. Líkke ǹ xòtte ǹ yà nì.
6. Á bùcce ǹ yà nì.
7. Yúgu-xase ǹ finkinte ǹ yà nì.
8. Lémine ǹ tùurinte fè.
9. Mùkke ǹ sìre fè.
10. Móbili-binne ǹ xòte ǹ yà nì.

18.5 AGENTIAL NOUN-NOUN COMPOUNDS. Agential nouns can be formed from transitive sentences by incorporating the object of the verb as part of a noun-noun compound. English compounds like 'wood-cutter' and 'child-molester' are examples of agential nouns with incorporated objects. In Soninke these compounds are formed by putting the combining base form of the object noun directly before the agent noun and giving the whole construction the tone pattern characteristic of compounds in general (see Lesson Eight).

A wa gide n jufondi. He is deepening the well.	Gide-jufondaana n ya ni. It's a well-deepener.
A wa sokke n kaawandi. He is drying the grass.	A ya ni sokke-kaawandaana n ŋa. He's the grass-dryer.
A wa ji kinne. He is giving water.	A ya ni ji-kinnaana. He's a water-giver.

18.6 INCOMPLETIVE VERSUS BASE FORMS FOR AGENTIAL NOUNS. For verbs with 'weak internal consonants' (those on the list of irregular verbs given in Lesson 13), two kinds of agential nouns are often available: one derived from the base form, the other from the incompletive aspect form. There is a difference in meaning between them however. The incompletive aspect form specifies that the agent is doing the action at the moment of speaking. The base form specifies that the agent is a do-er of that action in general.

Thus goro 'to pound (grain)' gives rise to both goraana 'a pounder' and golaana 'a pounder.' The first of these would be used in referring to someone who pounds grain frequently or habitually (as in 'She's the best pounder in the village'). The second form would be used to describe someone at work pounding at the time of speaking ('There's a pounder out there'). Other examples:

Joqqaana a pourer	versus	joxaana a pourer
battaana a follower		bataana a faithful one

18.7 DERIVED NOUNS OF PLACE. To create a noun referring to a place in which an action is done, add raxe 'place' to the verb.

wanqi to bathe	wanqi-raxe bathroom
dolo minni to drink alcohol	dolo minni-raxe bar
xooda katu to strike a ball	xooda katu-raxe ball field

18E.5 Derivation Exercise. Derive the nouns meaning 'do-er of X' for the verbs below. Establish first whether the verb has an agent or a patient as subject when it is intransitive.

selli	to pray	______________	a pray-er
setu	to mount (an animal)	______________	a rider
raga	to seize, capture	______________	a capturer
dabari	to cast spells	______________	a sorcerer
soro	to cook	______________	a cook
towo	to get hot	______________	a fever giver
tina	to carry	______________	a porter
wuyi	to spend the night	______________	a person who spends the night
xara	to read	______________	a student
xarandi	to cause to read	______________	a teacher

18E.6 Transformation Exercise. Convert the following statements into identity statements with agential noun-noun compounds as subjects.

Example: A wa suwa n biyindi. > Suwa-biyindaana n ya ni.
He is burning the bridge. It's a bridge-burner.

A wa yille n joqqi.	She is pouring millet.
A wa sellŋe n nyaanya.	She is roasting the chicken.
A wa nani n minindi.	He's watering the cows.
A wa jaxo n xurusi.	He's slaughtering the sheep.
A wa xuso n muuru.	He's seeking maidens.
A wa kitaabu safa.	He writes books.
A wa mobilini wurundi.	He drives cars.
A wa xaraano kanundi.	He frightens students.

18E.7 Derivation Exercise. Derive the names of the places where the following actions take place.

salli	to pray	________________	a place to pray
yige	to eat	________________	a place to eat
tanga	to fish	________________	a place to fish
ragge	to dance	________________	a place to dance
golle-nya	to do work	________________	a place to do work

18E.8 Activities

A. Narrative for Translation (See page 324.)

The Enigma

Ku yugu sikki ni menjaŋŋu n ya ni. Baane n faaba d'a xata nant'a wa yaxare n kutini moxo buru. Baane n faaba d'a xata nant'a wa tiga kambini moxo buru. Baane n faaba d'a xata nant'a wa suure n yigena moxo-buru.

I da kille kahu nan daga yanqa tunka ya. Suure-yigaana, a d'a kame suuren-yokke kin'a yi. Tiga-kambaana, a da kame tiga-kande kin'a yi. Xusu-kutaana, a da kame xuso kin'a xa ya.

Wuro n ga ro, a da baanambe su rondi kompe n ŋa, n'a laqqe n tex'a yi.

Yille ga karene, i daga katti tiga-kambaana n ŋa. I d'a nyi a wa wunu na tiga koromo n jaga t'i d'i ke tiga n su kambu. I dangi nanli suuren-yigaana n ŋa; i d'a nyi ke n xa wa nooro n koosini, t'i d'i suure n su yiga. I dangi nanli xusu-kutaana n ŋa. I ga t'i wa laqqe n wuynini, a ren-yugo sooma t'i maxa laqqe n wuynyi, i faaba ma giri xenqo n ŋa.

Kan xa xoto ku su yi?

B. Describe to your Soninke teacher what your day was like in the United States...what time you got up, what you ate, what time you went to work, what you did in the evenings and so forth. Tell him or her what your life in the Peace Corps is like now.

C. Tell your teacher and the other students what you used to do on Saturday nights in the States. Use the frame

Sibiti wo sibiti n nyi ____________________ Ameriki yi.

Every Saturday night I used to ______________ in America.

D. Chart Pattern Practice. (See page 315). Describe a typical day in the life of a Soninke man or woman, including such activities as praying, preparing food, going to the fields, going to buy things at someone's boutique, talking with friends, washing clothes, feeding children and old people, feeding and watering animals, carrying heavy burdens.

E. Consult the Soninke stories in the SPECIAL SKILLS HANDBOOK and find five examples of the imperfective aspect construction. Bring these examples to class. Ask the other students to transform them in some way. For example, you can ask the other students to make positive sentences negative, to change the time frame, to substitute pronouns for the nouns, to add adverbs like 'all the time,' 'never' and so forth.

18 E.9 Summary Written Exercise. (Answers on page 325.)

Translate into Soninke the following sentences. Write out your answers.

1. This morning I had a bad headache.
2. I wasn't hungry at noon but I'm hungry now.
3. I went to the market this morning but Bintu wasn't there.
4. I used to fish with my grandfather on Saturday in the United States.
5. I used to smoke cigarettes but now I never smoke them.
6. My friends and I used to play (musical instruments) every Saturday.
7. I never used to be afraid of dogs, but now they frighten me.
8. We used to play our record-players all the time, but now we never play them.
9. Yesterday I was sick, but this morning I wasn't sick anymore.
10. Fools don't scare me.
11. I never get angry at strangers.
12. My Jatigi's wife was always feeding me too much.
13. Every morning I get up at dawm. I run 10 kilometers. After that, I wash.
14. Bakari rides his horse every afternoon.

LESSON NINETEEN

Serial Verbs

19.1 SERIAL VERBS. In English you find phrases like the following:

Come fly with me.

Let's go eat at Smokey Joe's.

Can you come/go dance with me?

where one verb directly precedes another without words like 'and' or 'to,' which are obligatory in phrases like:

He came to fly with me.

He came and flew with me.

The English verbs that can occur without the coordinating and subordinating words are called 'serial verbs.' Their number is very small, and their distribution is very restricted.

Soninke has a larger set of serial verbs than does English, although their number is still by no means great. There are two serial verb classes: one requiring that the second verb be realized as a verb stem, the other requiring that the second verb be realized as an incompletive aspect form.

19.2 SERIAL VERBS THAT MUST BE FOLLOWED BY VERB STEMS. This class includes the verbs daga, ri, and giri. These verbs themselves can occur in the completive or incompletive aspect, but the verbs that follow them must be stems:

À dàga án sì ǹ mìnindi.	He's gone to water your horse.
À wá tèlle án sì ǹ mìnindi.	He's going to water your horse.
À ŕi án sì ǹ mìnindi.	He came to water your horse.
À wá ríni án sì ǹ mìnindi.	He's coming to water your horse.

À gìri án sì ǹ mìnindi.	He came from watering your horse.
À wá gìlli án sì ǹ mìnindi.	He's coming from watering your horse.
À má dàga yíge.	He hasn't gone to eat.
À ntá tèlle yíge.	He isn't going to eat.
À má rì yíge.	He didn't come to eat.
À ntá rìni yíge.	He isn't coming to eat.
À má gìri yíge.	He didn't come from eating.
À ntá gìlli yíge.	He isn't coming from eating.

Notice that in this construction the verb giri has the sense *return from doing something* rather than the sense of *getting up* or *leaving to do something*.

19.3 *SERIAL VERBS THAT MUST BE FOLLOWED BY THE INCOMPLETIVE FORM OF THE SECOND VERB.*

This category includes the verbs:

bára	to refuse to
dàlla	to endure, last a while, take time
dùɲe	to accept, to agree to
kàtu	be able to, to succeed in
kòri	to fail to
sàage	to do again, to do over, to repeat an action
tóxo	to remain
yíllè	to return (to something), to recommence, to do once more

Again, the first verb can be in its completive or incompletive form, but the second verb must appear with its incompletive aspect shape.

À bára ríni.	He refused to come.
À wá bálla ríni.	He is refusing to come. He refuses. to come.
À dàlla séfene.	He spoke for a while.
À wá dàllana séfene.	He's speaking for a while.
Yúgo ǹ kòri móbili ǹ gìrindini.	The man failed to get the car going.
Yúgo ǹ wá kòri móbili ǹ gìrindini.	The man can't get the car going.
Bákari kàtu jàxe ǹ ràgana.	Bakari succeeded in catching the sheep.
Xùso ǹ dùŋe jàxe ň wànqini.	The girl agreed to wash the sheep.

VOCABULARY

gòore/i/u
gòto
jùfo
líkke/i/u
nyàanya
sáxu
sùgi
tànga
tíŋa
tóxo
toxi
wàra
wùyi
xíri

19E.1 Completion Exercise. Add the appropriate auxiliary for the following sentences, making all the sentences affirmative statements.

Example: Yúgo ǹ _______ ríni gède ǹ jùfondi.
> Yúgo ǹ _wa_ ríni gède ǹ jùfondi.
The man is coming to deepen the well.

1. Sí ǹ _______ dàga sókke ǹ yìga.
2. Sùgo ǹ ________ gìll'i rémme ǹ mùuru.
3. Bákari ________ gìri gólli-nya.
4. Sàaxe ǹ ________ tèll'ì rèmme ǹ sùgindi.
5. Kànjanne ǹ _______ gìri túruŋŋe goto.
6. Kanjanne n ________ gìlli túruŋŋe gòto dímma wó dìmma.

19E.2 Completion Exercise. Add the appropriate negative auxiliary to the following sentences.

Example: Yúgo ǹ _____ rìni gède ǹ jùfondi.
> Yúgo ǹ _ntá_ rìni gède ǹ jùfondi.
The man isn't coming to deepen the well.

1. Kànjanne ǹ _____ rìni túruŋŋe gòto.
2. Sàaxe ǹ ________ dàg' ì rèmme ǹ sùgindi.
3. Bíntù _______ gìllì yìlle ǹ gòro.
4. Nágaana ǹ ______ rì gòore ǹ tànga.
5. Yúgo ǹ ______ gìri líkke ǹ tìŋa.
6. Bóyi _____ tèlle tíye ǹ nyàanya.

19E.3 Transformation Exercise. Change the following completive aspect sentences to incompletive aspect sentences by changing the auxiliary and the first verb. (Check irregular verb list before doing this exercise.)

Example:

Xùso ǹ bàra yàxini. The maiden refused to marry.	>	Xùso ǹ wá bálla yàxini. The maiden refuses to marry.

1. Mùkke ǹ dùŋe wùyini yère.
2. Xàraŋŋaana ǹ kòri xàraŋŋana.
3. Sí ǹ kàtu kúcce ǹ kùtunu.
4. Bíntù dàlla tíye ǹ nyàanyana.
5. Bóyi sàage sòrene.
6. Gólli-nyaana ǹ kòri líkke ǹ tìŋana.
7. Múrunte ǹ tóxo yígene t'ì dòrommo ŋ̀ ná.
8. Màxambane ǹ dàll'í fàaba xìlli.
9. Léminu ǹ bára tóqqo.
10. Màame ǹ dùŋ' í lèn-yaxare ǹ rèmme ǹ sùgundini.
11. Kànjanne ǹ kàtu túruŋŋe ǹ gòtono.
12. Mìraana ǹ sàage mìrini.
13. Mìraana ǹ yílle mìrini.
14. Gólli-nyaana ǹ kòri líkke ǹ wàlla.

19E.4 *Transformation Exercise Part II*. Using the sentences from 19E.3, create negative sentences in the completive aspect, by adding the auxiliary ma.

Example:

Xùso ǹ bàra yàxini. The maiden refused to marry.	>	Xùso ǹ má bàra yàxini. The maiden didn't refuse to marry.

19E.5 *Transformation Exercise Part III*. Change the sentences from 19E.3 to negative sentences in the incompletive aspect by adding the auxiliary nta and change the form of the first verb.

Example:

Xùso ǹ bàra yàxini. The maiden refused to marry.	>	Xùso ǹ ntá bàlla yàxini. The maiden isn't refusing to marry.

19.3 SERIAL VERBS EXPRESSING HABITUAL ACTION AND DURATION.

In the last lesson you saw the imperfective aspect construction, which is itself an example of how serial verbs work in Soninke. You can combine the serial verbs with this lesson with the imperfective aspect construction to express the idea of habitual action in the past.

Tàge ǹ nyí bàlla ń tònge ǹ lìŋondini.
The blacksmith was always refusing to sharpen my tools.

Gàranke ǹ nyí dàllana mùqquni ǹ lìppi.
The leatherworker always took a long time to sew the
babouches (Arab-style slipper shoes).

Xáwuye ké nyí kòrini yígene t'í tèye ǹ ŋá.
That idiot always failed to eat with his right hand.

Yàxannu ǹ nyí kàtti sangana xásun-xulle ǹ ŋá.
The girls used to succeed in amusing themselves in the
moonlight.

The structural formula for these "stacked serial verbs" is:

$$\text{SUBJECT} + \text{nyi} + \text{VERB} + \text{INCOMPLETIVE}$$

$$= (\text{OBJECT})\left\{\begin{array}{l}\text{VERB STEM}\\ \text{VERB INCOMPLETIVE}\end{array}\right.$$

What this formula means is that the verb following nyi must be in the incompletive aspect, but the form of the verb after the verb following nyi is determined by the class of the verb following nyi. Thus if the verb coming after the 'imperfective auxiliary' is one of the three commanding an unmarked verb stem, then the third verb will be unmarked. If the second verb commands an incompletive aspect verb, then the third verb will be in the incompletive aspect.

This would explain why we put quotation marks around the term 'imperative auxiliary.' The verb nyi is not an auxiliary at all. It is a full-fledged verb that can be followed by other verbs.

VOCABULARY

gáranke/a/o
líŋo
múqqe/u/ni
tàge/e/o
tàkki
tónge/i/u
túnguro/u/u
xáwuye/i/u
xásun-xulle

19E.6 Expansion Exercise. Expand the following sentences by adding the verb nyi and making all the necessary adjustments elsewhere.

Example: Yúgo ǹ kòri móbili ǹ wùrundini.
The main failed to get the car running.

> Yúgo ǹ nyí kòrini móbili ǹ wùrundini.
The man was always failing to get the car running.

1. Xàramoxe ǹ dàlla séfene.
2. Yàxarin-xáse ǹ kòri sállìni.
3. Lémine ǹ bàra tóqqo táaxunu.
4. Xùso rì kòmpe ǹ sèlla.
5. Gàranke ǹ gìri wùyi tàge ǹ kà ǹ ŋá.

19E.7 Translation Exercise (Oral). Using the principles you have learned for forming commands and the principles you have learned for employing serial verbs, make up the following imperative and co-hortative phrases.

Go eat!
Come sit!
Get up and pray!
Lie back down!
Go lie down!
Get up and eat!
Come lie down!
Eat again!
Let's do lie down!
Let's go eat!
Let's go drink beer!
Agree to come!

Let's refuse to go again!
Let's refuse to go eat again!
Let's not agree to carry the burden!
Let's agree to sit back down!
Let's agree to remain sitting.
Let's go deepen the well!

19E.8 Activities:

A. Look for examples of serial verbs in the Soninke texts included in the SPECIAL SKILLS HANDBOOK. Bring three sentences illustrating this construction to class.

B. Write a 'contract' with another student of Soninke in which you agree to perform certain activities for each other for the period of one week. Use serial verbs in the contract.

19E.9 Rewrite Exercise. (Answers on page 325.)

Expand the following sentences by adding the verb in parentheses at the end of each of them as the first verb in a serial construction. Use the auxiliary in the model sentence as the auxiliary of the added verb, and change what has to be changed to make everything fit together. Give translations.

Example: A daga wuyi nani minindi. (nyi)
He went to pass the night watering cattle.

> A nyi telle wuyi nani minindi.
He used to go to spend the night in watering cattle.

1. Yugo n wuyi yaqqe n katta. (nyi)
The man spent the night beating his wife.
2. Bintu wa telle sore. (giri)
Bintu is going to cook.
3. Nagaana n daga goore n tanga. (bara)
The shepherd went to watch the flock.
4. A ma giri yige. (duŋe)
He didn't get up to eat.
5. A nta dallana rini gide n jufondi. (katu)
He isn't taking a long time to come deepen the well.
6. Bakari toxo taaxana. (dalla)
Bakari remained seated.
7. Lemine n gondome n karandi. (kori)
The child broke the pounding stick.
8. Mukke n ri wuyi. (saaga)
The stranger came to spend the night.
9. Xaramoxe n dalla sefene. (yille)
The teacher talked a long time.
10. O daga mobili n wanqi. (giri)
He went to wash the car.

11. I wa telle jule n goto. (ri)
They are going to outsmart the merchant.

12. Bintu saage rini. (kori)
Bintu came back again.

13. Bintu katu ji teye n joqqo. (yille)
Bintu succeeded in pouring out the hot water.

14. O sagge telle. (bara)
We came back again.

LESSON TWENTY

Ordinal Numbers
Review of Verbs

20.1 ORDINAL NUMBERS. The first ten ordinal numbers are:

fana	first	tummunde	sixth
fillande	second	nyerunde	seventh
sikkande	third	segunde	eighth
naxatande	fourth	kabunde	ninth
karagande	fifth	tammunde	tenth

Except for fana, first, they are derived by adding the suffix -nde to the independent forms of cardinal numbers. Numbers above ten follow the same pattern; for example, eleventh is tammu n do baanande; eighteenth is tammu n do segunde; fortieth is tannaxatande, and so forth.

20.2 THE LA PLUS AUXILIARY CONSTRUCTION. In the last chapter you encountered the verb katu meaning 'can,' 'is able to.' There is another construction that can be translated in this fashion, although the sense of capacity is more long term and enduring. It means 'can' in the sense 'knows how to,' 'has the capacity to.' This second construction has a particle la, meaning something like 'capacity,' followed by either the incompletive aspect auxiliaries (wa, nta) or the imperfective auxiliaries (nyi, ma myi). The particle is in a possessive relationship to whatever precedes it. This means a sentence like 'I can swim' should be accurately translated 'My capacity is to swim;' but as this is awkward in English, we will give the more fluid gloss.

N la wa xinini.	I can swin.
N la wa mobili n wurundini.	I can drive a car.
An la wa terene ba?	Can you walk?

VOCABULARY

FINAL WORD ON TONE. In the first nineteen lessons of this grammar we marked tone in the example sentences we used. Since we presented the rules for tonal adjustments in Lesson Seventeen, we feel it is no longer necessary to continue this practice. From this point on, we will indicate the tones of words in the vocabulary sections of each lesson only.

Àlahadi
Àlaxamisa
Àraba
bàŋe
bátte/i/u
fillande
gàmbare/i/u
Júma
kàbunde
kàragande
là
nàxatande
nóore/i/u
nyèrunde
sáada/a/o
sáada
sákke
sáfaye
ségu
sègunde
Síbiti
sìkkande
Tàlaata
támmunde
Tìneeni
tònto
tùmmunde
wàyi
xàrabe
xéexe
xíni

20E.1 Substitution Drill. Use the sentence frame below, and the following list of the days of the week to form sentences like:

Monday is the first day of the week.

Tuesday is the second day of the week.

Wednesday is the ninth day of the month.

Model: Talaata n ni koye ŋ biti fillande.

Tineeni Talaata Araba Alahadi

Alaxamisa (Al)Juma Sibiti

20E.2 Sentence Completion Drill. Complete the following sentences by adding the appropriate auxiliary from the list below.

wa nta nyi ma nyi

1. N la ________ kampini.
2. An ga giri Ameriki, an la ________ Soninkan-xanne n mukku?
3. Mamadu ga giri Suwena, a remmu ________ terene.
4. An la ________ sette si n ŋa?
5. An la ________ sugo xamma?
6. A la ________ fofo yigana daaru.
7. N la ________ fofo yigana lenki.
8. N la ________ a faamunu.

20.3 THE POSTPOSITION DA. The postposition da occurs in phrases translating with the English preposition 'for,' when 'for' is used in its benefactive sense.

Sakke n da noore segu Fenda da.
The woodworker carved a wooden bowl for Fenda.

Garanke n da baaxa lifi Mamadu da.
The leatherworker sewed a grigri for Mamadou.

Garanke n da xarabe n dabari n ke da.
The leatherworker made a bridle for me.

N wa golli-nyana Kordlape n da.
I work for the Peace Corps.

This postposition can also be employed with the verbs katu and kori, and with the la plus auxiliary construction to mean 'at,' as in:

A kori si n da.
He failed at the horse.
(He can't control it. He doesn't know how to ride it.
He's no good at it.)

Ke jaare la wa gambare n da.
This griot can do the guitar.
(This griot is good at the guitar.)

N la nta fullan-xanne n da.
I'm no good at Fula.
(I can't speak/do Fula.)

20E.3 Expansion Drill. Expand the following sentences by adding the noun in parentheses at the end of each, plus the postposition da.

Example: Ali da nani n xamu. (faaba)
Ali milked the cows.

> Ali da nani n xam'i faaba da.
Ali milked the cows for his father.

1. Tage yaxare n da lallu n dabari. (debe n)
2. O ku baŋe saro yogo wa xeexene. (Hooro n)
3. Garanke n da teppu n dabari. (Usmani)
4. Wayindaana n yaqqe n da tiye n saada. (wayindaana)
5. Moodi n da safaye dabari. (remme n)

20E.4 Question-Response Drill. The instructor asks the students questions that can be answered with kori, katu or la plus an auxiliary.

Example:

TEACHER:	An la wa manne dabarini moxo siri? What are you good at doing? What do you do well?
	An la wa gambare n da? Are you good at the guitar?
STUDENT:	N la wa gambare n da. I'm good at the guitar.
	N la wa si n da. I'm good at horses.
	N la nta si n da. I'm no good at horses.

20.4 **BATTE: 'IN PLACE OF.'** When you wish to report that someone did something for another person and the sense of 'for' is 'instead of' or 'in place of,' you must use the noun batte plus the postposition yi (ŋa). Batte literally means 'place.'

N da maaro n soro Fune batte n ŋa.
I cooked the rice for Fune. (in Fune's place)

Xalilu daga Bakari batte n ŋa.
Khalilou went instead of Bakari. (in Bakari's place)

Baturu da suure n yiga Tambo batte n ŋa.
Batourou ate the tô for Tambo.

20.5 **REPORTED SPEECH.** To report what another person said, use the verb ti 'to say' immediately before the indirect quotation. There are no special auxiliaries or verbs that must be used in reported speech sentences, but you must keep in mind that the third person singular pronoun a changes to i if it refers to an identical person mentioned earlier in the sentence.

Bakari t'i nta yigene lenki.
Bakari said he (Bakari) isn't eating today.

Bakari t'a nta yigene lenki.
Bakari said he (someone else) isn't eating today.

Bakari nyi tini Bintu nta yigene lenki.
Bakari was saying that Bintu isn't eating today.

Bintu t'i nta rini maaro soro lenki.
Bintu said she isn't going to fix rice today.

Bintu t'i ma maaro soro lenki.
Bintu said she didn't prepare rice today.

Bintu t'a da maaro soro lenki.
Bintu said she (not Bintu) prepared rice today.

20.6 **REPORTED SPEECH TO OTHERS.** When the verb 'to say' has a direct object (when it translates 'tell'), the auxiliary in the indirect quotation is subjunctive. (See Lesson Twenty-Three.) The subjunctive auxiliaries are nan (before intransitive verbs), na (before transitive verbs) and nan maxa (negative subjunctive).

Yaxare n t'i remme n nan ri.
The woman told her child to come.

Bakari ti Sidi na faru n katu.
Bakari told Sidi to tie the donkeys.

N ti nagaana n nan maxa nani n minidi.
I told the shepherd not to water the cows.

20E.5 Substitution Drill. Use the following sentence as a model and vary the aspect coded by the auxiliaries in the indirect quotation. Use all the auxiliaries you know.

Saalun t'i daga soxo i te n ŋa lenki.
Saloum said he went to cultivate his field today.

20E.6 Translation Exercise (Oral). Translate into Soninke.

1. The woman told her child to be quiet.
2. Boyi told Bintu to bring water from the well.
3. The healer told the sick person to take this medicine.
4. Bakari told Tambo to go away.
5. The Peace Corps worker told the people of the village to boil their water.
6. The maiden told the youth not to get angry.
7. I told the children not to be afraid of the dog.
8. The Soninkes told me not to eat with my left hand.

20.7 REVIEW OF VERBS AND AUXILIARIES. The chart below summarizes the auxiliary system of Soninke. The letters VT and VI in the column headed VERB TYPE stand for transitive and intransitive verbs, respectively.

ASPECT/ TENSE	VERB TYPE	AFFIRM-ATIVE	NEGATIVE	ACCOMPANYING VERB FORM
Generic Present Incomplete	VT or VI	wa	nta	incompletive
Past Completed	VT	da	ma	stem
	VI			
Imperfective Past Habitual	VT or VI	nyi	ma nyi	incompletive
Future (1)		na		stem
(2)		ny.....ya		incompletive
Subjunctive	VT	na	nanmaxa	stem
	VI	nan		
Imperative singular			maxa	stem
plural	VT	da		
	VI			

(After Girier et al. Enseignement du Soninke (sarakole). (No date.)

Generalizations:

The selection of auxiliaries in Soninke is governed by three features of sentences: (a) the aspect or mode of the main verb, (b) the transitivity or intransitivity of the main verb, (c) the value of the sentence (affirmative versus negative).

The majority of Soninke verbs can be used either transitively or intransitively, but they exhibit formal differences when they are used one way versus the other. The major problem facing anyone trying to learn this language is to figure out which form of a verb to use in which context.

A step-by-step procedure to follow in determining the use of any Soninke verb is illustrated below:

The verb daro 'to respect:'

Let's assume that you hear the word daro in a conversation or locate it in a lexicon and that you want to know how to use it. Find a speaker of the language willing to serve as a consultant and do the following:

A. Determine whether the verb can take an object without changing form.

Make up a sentence like 'The young man respected the old man' and see if your consultant accepts it. In this instance using the verb daro he or she will.

B. Determine whether the verb can be used as a 'patient middle verb' that is, whether you can put the noun that was object in the transitive sentence into subject position in the intransitive sentence without changing the form of the verb.

Make up a sentence like 'the old man got (or was) respected' and see if your consultant accepts it. Again, with daro he or she will.

C. Determine whether you can use the verb as an agent middle verb, that is, whether you can omit the original object without changing the form of the verb.

Make up a sentence like 'The young man respected' and present it to your consultant. He or she probably will not accept it; but if the consultant does, try to determine whether s/he has understood your sentence to mean 'The young man was respected.'

If your consultant does not accept your sentence, try the same phrase over again but put the suffix -ndi on the verb. If the consultant accepts it this time, mark the verb daro in your notebook as both a transitive verb and an intransitive verb using the notations (vt) and (vi/o). The symbol (vt) stands for transitive verb; the symbol (vi/o) stands for an intransitive verb that takes a patient (or logical object) as a grammatical subject. Make an entry for the verb darondi too, indicating that it is an intransitive verb taking an agent as its subject (vi/a). The final step is to determine whether darondi is also transitive, that is whether you can make up sentences like 'the young man caused the old man to respect someone else.' If this is acceptable, mark the verb darondi as (vt/c): a transitive verb with a causative meaning.

Soninke verbs fall into several major categories.

A. Vi/a. Verbs like accept, refuse, whinney, bleat, sleep, and fart that are basically intransitive and have agents as subjects. Most -ndi verbs are in this class.

B. Vi/o. Verbs like become hot, become dry, become sweet, become wet, that are basically intransitive and have patients or objects as their subjects. Most verbs having -ndi counterparts are in this class.

C. Vt-Vi/a or Vi/o. Verbs that are either transitive or intransitive, whose intransitive versions can have either agents or patients as subjects: cook, eat, fill, for example. (Most Soninke transitive verbs are Vt-vi/o, that is, they can be used intransitively but only with patients as subjects.)

D. Vt/c. Causative transitive verbs. All of these are derived by suffixation with -ndi. There are no Soninke verbs that are basically causative.

20E.7 Activity. The activities section of this chapter is dedicated to having you follow the classification procedures outlined above. We have included a chart with the headings Vi/a, Vi/o, Vt and Vc, and a set of verbs. You are to put a check in the box on the chart if the verb behaves according to criterion at the head of the column. If the verb is irregular, that is, if it has absolutely unpredictable forms, write in the forms instead of a check.

Example:

VERB	MEANING	vi/o	vi/a	vt	vt/c
bifi	lie flat	X			
bire	live		X		
birandi	support			X	X
dabari	make	X			

Exercise:

VERB	MEANING	vi/o	vi/a	vt	vt/c
batu					
batundi					
bifindi					
bosi					
dabarindi					
deni					

VERB	MEANING	vi/o	vi/a	vt	vt/c
dugundi					
faamu					
faamundi					
faga					
ficcandi					
ficce					
ka					
kafu					
kayindi					
muuri					
muuru					
xasi					
yille					

20E.8 Sentence Completion Exercise. (Answers on page 326.)

Complete the following sentences by adding the correct postpositions and verb endings.

1. Bakari/ nyi/ ti/ Sidi/ faru/ katu.
Bakari was telling Sidi to tie up the donkeys.

2. Yaxare/ ti/ moddi/ safeye/ dabari/ remme.
The woman told the marabout to make a gri-gri for her child.

3. Sakke/ noore/ fillande/ segu/ n ke.
The woodworker is carving a second wooden bowl for me.

4. Tineeni/ sikkande/ o/ wa/ ri/ tonto.
On the third Monday, we are going to have a 'tonton.'

5. Sidi/ la/ ma nyi/ xini/ yeeru/ saasa/ la/ wa
Sidi couldn't swin last year, but now he can.

6. Ali/ da/ sugu/ xamu/ Mamadu/ faaba/ Mamadu.
Ali milked the goats for Mamadou's father in place of Mamadou.

7. Saalun/ ti/ nta/ soxo/ Tineeni.
Saloum said that he isn't cultivating Monday.

8. Bintu/ ti/ sakke/ noore/ sikkande/ segu/ Bintu.
Bintu told the woodworker not to carve her a third bowl.

LESSON TWENTY-ONE

Time Clauses

21.1 TIME CLAUSES. Time clauses specify the temporal relationships among events. In Soninke a large number of such clauses are marked with the subordinating particle ga. This particle is placed between the subject of the sentence and the auxiliary, if there is one, or between the subject and the first verb if there is no auxiliary.

21.2 SPECIFYING THE RELATIONSHIP AMONG FUTURE EVENTS. If the events linked together in a single sentence are future events, the subordinate temporal clause will appear with the future auxiliary na. The main clause will either have this auxiliary too, or it will have an incompletive aspect auxiliary.

An ga na giri gunne n ŋa, an na wanqi.
When you come back from the bush, you will wash.

Golle n ga na nyeme, xa na ri yere.
When the work is done, you'll come here.

An ga na giri sinema, o na saxu.
When you come back from the movies, we'll go to bed.

An ga na si n wurundi, max'a minindini non-do-non.
When you run the horse, don't water him immediately (on the spot).

N menjaŋŋu n ga na sawo, n ke xa wa sawono.
When my friends are happy (should my friends be happy), I am happy.

Tage n ga na tonge liŋondi, n ke wa sawono.
When the blacksmith sharpens my hoe, I am happy.

The first four examples are indistinguishable from conditional (if X, then Y) sentences, while the last two have the form of other subjunctive phrases. You will see more examples of these kinds of phrases in the next two chapters.

21.3 **SPECIFYING RELATIONSHIPS BETWEEN PAST EVENTS**. In sentences expressing the relationships between past events, the forms of the auxiliaries depend upon whether the activities mentioned were completed or on-going with respect to each other. For example, if you wished to say 'He watered his horse when it had stopped sweating' in Soninke, you would use completive aspect forms in both the time clause and the independent clause, because one event (watering the horse) took place only after another activity (sweating) was over and done with. By contrast, if you wanted to say 'He watered his horse while it was still sweating,' you would use the 'imperfective' construction in the while clause since the activity of sweating was on-going at the time the other activity was effected.

21.4 **TIME CLAUSES IN THE COMPLETIVE ASPECT**. A completive aspect time clause is generally followed by another completive aspect clause, although an imperfective aspect clause is also possible, as in the last example.

Mobili n ga da kille n wara, o sanku.
When the car left the road, we became lost.

Tage ga da tonge liŋondi, a d'a kini soxaana n ŋa.
When the blacksmith sharpened the hoe, he gave it to the cultivator.

Yitte n ga xanu, xaase n d'a raga.
When the tree fell, the termites attacked it.

O ga giri Njewo, o ri Buwansi.
When we left Njewo, we came to Bouansi.

O ga ri, o di nyi yigene.
When we arrived, we found them eating.

21.5 **TIME CLAUSES IN THE INCOMPLETIVE ASPECT**. A temporal clause in the imperfective aspect may be followed by a main clause which is either completive or incompletive. The examples below illustrate this point.

Misilide n kurumba n ga nyi, a faranfare n nyi.
When the mosque was new, it was beautiful.

A bucce n ga nyi, a ŋarannyaŋŋe n nyi.
When he was small, he was ugly.

N bucce n ga nyi, n dinka ma nyi.
When I was small, I wasn't fat.

Bintu ga nyi seliŋe n rono ji n teye n ŋa, a d'a du bi.
When Bintu was putting the chicken into the hot water, she burned herself.

N ga nyi Paris dimma be, n bononte n ya.
When I lived in Paris I became spoiled.

VOCABULARY

bé
bí
bómbon/o/ni
bònonte/a/o
dú
jóofe
kátti
kúmu
kúrumba
mé
ŋárannyaŋŋe
nón-dò-nón
nyème
sánku
sáwo
sòyi
táwo
térinka
xáase/i/u
wàri

21E.1 Combination Exercise. Combine each of the sentence pairs into one sentence by making the first a subordinate temporal clause.

Example:

Lemine na daga sinema n ŋa. A nta xenqene fane.
The child will go to the movies. He will not go to sleep early.

> Lemine n ga na daga sinema n ŋa, a nta xenqene fane.
When the child goes to the movies, he will not go to sleep early.

1. Bintu na yimbo n kumu. An na saabara n wanqi.
2. Saro n na yille n rondi. O na makka n rondi.
3. A da ji towondi. A d'a mini.
4. A joof'i te n ŋa. A golli-nya.
5. Faabe n d'i remme n katu. A wu.
6. N da bombon kini lemine n ŋa. A soyi.
7. Wulle n d'a xinyi. A d'a kari.
8. Saalun dalla terene. A joofe Senegali.
9. Bintu selliŋe n ro ji n teye n ŋa. A d'a du bi.
10. Tubaabuni n daga gunne n ŋa. I sanku.
11. Xa daga Pari. Xa bononto n yi ba?
12. Bintu kori rin'o yigandi. O daga.

21.6 EXPRESSING SIMULTANEOUS EVENTS IN THE PRESENT. It is not possible to employ the subordinating particle ga in talking about simultaneous events in the present. To say something like 'I'm waiting here while my friends change the tire,' you have to use what might be called "loose coordination." All that means is that two sentences are put together without much in the way of grammatical glue, as in the case in English when you say things like 'I'm waiting here; my friends are changing the tire.'

A wa Bambaran-xanne n xarana, n wa Soninkan-xanne n xarana.
He's studying Bambara, I'm studying Soninke.

N wa radio n terinkana, a wa golle-nyana.
I'm listening to the radio, he's working.

N was suugunu, a wa wanqini.
I'm singing, he's bathing.

21.7 A POSSIBLE PITFALL. In English one makes generic statements about linked events with the so-called "present tense" of verbs. Thus you find sentences like 'when I drive I chew gum' and 'when I get nervous, I bite my nails.' These are not present tense sentences at all. They are instead timeless generalizations. In Soninke such statements are made with subjunctive future forms in their time clauses. The translation in parentheses is the appropriate one.

N ga na nyi wanqini, n wa suugunu.
When I bathe, I sing.
(Should I be bathing, I sing.)

Bombon ga na nyi leminan-baane maxa, leminu n su fo muurunu.
When one child has candy, all children look for some.
(Should one child be found with candy.......)

Xalisi n ga na nyi Soninke maxa, a kadunko n su nafa n wa yi.
When a Soninke has money, all his household profits.
(Should a Soninke have money.......)

21.8 TIME CLAUSES WITH 'BEFORE,' 'SINCE' AND 'UNTIL'. Time clauses incorporating the words 'before,' since' and 'until' are formed in the following ways:

A. 'before' clauses: these include the words 'katti' or 'saado,' in addition to the subordinating particle ga. The verbs in these time clauses are incompletive since they refer to periods of time rather than instants in time.

> Katt' an ga ke ji minni, an n'a towondi.
> Before you drink that water, you should boil it.
>
> Katt' in ga rini Mali n ŋa, n xaranna ya.
> Before I came to Mali, I was a student.

You should notice that even though the first sentence refers to an event that has not yet happened, its subordinate clause does not include a marker of the 'future.' In fact, it would be ungrammatical should you add the subjunctive indicator here.

B. 'since' clauses: these are formed with gelli, 'since, when' and the subordinating particle ga. The form of the verb is completive because the clause refers to a past event or phenomenon against which some other state or activity is calibrated.

> N wa kanna wulle n ŋa, gell'a ga da n xinyi.
> I've been afraid of dogs (the dog) ever since one bit me.
>
> Fune wa wunu gell' an ga daga.
> Fune's been crying since (the moment when) you went away.
>
> N ma Samba wari gelli n ga kinyi Pari.
> I haven't seen Samba since I've been in Paris.

C. 'until' clauses: these clauses include the word ma 'until' plus the subordinating word ga. The form of the verb in the subordinate clause depends on whether the state or activity described there occupied a block of time or was instantaneous.

> A golli-nya Pari m'a ga xajini.
> He worked in Paris until he got sick.
>
> Sare gabe wa golli-nyana Paris, m'i ga na xaji.
> Lots of people work in Paris until they (will) become sick.

VOCABULARY

gèlli
kádunke/a/o
kága
kátti
mà
nàfa
nì
sáadò
sòrodasi/i/ni
xónne/xon/o

21E.2 Expansion Exercise. Add the subordinating particle ga to the first clause of each sentence, changing it from a simple juxtaposition of two phrases to a sentence with a subordinate clause.

Example: O ma na ny'o korosini, o daga.
Our mother wasn't watching us (and) we left.

> O ma ga ma ny'o korosini, o daga.
When our mother wasn't watching us, we left.

1. A nyi golli-nyana, a xaji.
2. N nyi wanqini, a ro kompe n ŋa.
3. N nyi suugunu, leminu n kanu.
4. Bintu nyi telle saxa n ŋa, a da Bakari wari.
5. N nyi sigareti minni, kamme yille texene.

21E.3 Sentence Completion Exercise. Supply the correct form of the verb in the following sentences with 'saado' and 'katti.'

Example: Saado n ga daga, Fune na ri.
Before I go, Fune will come.

> Saado n ga telle, Fune na ri.

1. Katt'an ga yimbe n kumu, an na kompe n xella.
2. Samba daga katt'i golle, n ga nyeme.
3. N terinka katt'an g'a terinka!
4. Katt'o ga joofe Nyoro, o sanku.
5. Katti n ga da Saalun wari, n d'a yaqqe n wari.
6. Katt'an ga daga, baafe n wunyi!
7. Saado Mohame bayi ga bagu Suwena, a taaxu no n ŋa siino nyere.
8. An dorommo n wanqi katt'an ga yige!

21E.4 Transformation Exercise. Transform the following sentences into 'until' sentences by adding the word ma and adjusting the verbal endings accordingly.

Example: O ma sanku, mobili n ga da kille n wara.
We didn't get lost when the car left the route.

> O ma sanku ma mobili n ga da kille n wara.
We didn't get lost until the car left the route.

1. Fune na wu an ga na ro.
2. N nta telle Xayi, kaat'an ga rini Bamako.
3. N ma Soninkan-xanne n faamu, katti n ga telle Yelimaane.
4. Lemine n ma wu faabe n ga d'a katu.

21E.5 Transformation Exercise. Transform the following phrases into 'before,' 'since' and 'until' sentences, one after the other, adjusting the verb endings and auxiliaries as appropriate.

Example: Mobili n ga da Xayi joofe, o sanku.
When the car reached Kayes, we got lost.

> (a) Katti mobili n ga Xayi joofene, o sanku.
> Before the car reached Kayes, we were lost.

> (b) Gelli mobili n ga Xayi joofe, o sankunu.
> Since the car reached Kayes, we've been lost.

> (c) Ma mobili n ga Xayi joofene, o sankunu.
> Until the car reached Kayes, we were lost.

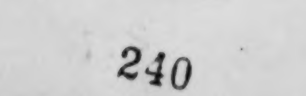
1. N gidan-yugo ga bagu Dakar a xaji.
2. N gidan-yaxare n g'i kinne yaxi, n faaba butu a yi.
3. N ga ri Afriki ri, n ma sigareti minni.
4. Yugo n ga golle-nya Abijan, bononte n nyi ya.

21E.6 Spontaneous Pattern Practice. The teacher will make up a sentence based on the models.

(a) N ga na daga ka n ŋa, n na __________. An ga na daga ka n ŋa, an na manne dabarini?
When I go home I will__________. When you go home, what will you do?

(b) N ga daga ka n ŋa wuri, n _______. An ga daga ka n ŋa wuri, an da manne dabari?
When I got home last night I __________. When you got home, what did you do?

The students should be prepared to answer these questions with plausible responses.



21.9 REFLEXIVE AND RECIPROCAL SENTENCES. When a sentence expresses the idea of reflexivity, that is, action directed back on the subject of the phrase, it includes the reflexive pronoun du. This is frequently underlined grammatically with the emphatic particle ya, although it is optional to do so.

Bintu da du (ya) kutu.	Bintu cut herself.
N da du (ya) xinqi.	I bit myself.
Maxa du kaga!	Stop scratching yourself!
I da du (ya) kutu.	They cut themselves. (Each one cut himself.)

When a sentence expresses the notion of reciprocity, that is, two or more people doing the same action to each other, it includes the reciprocal pronoun me (together).

I da me katu.	They hit each other.
I da me kuunyi.	They greeted each other.

The pronoun me is also used when the idea of joint action is expressed. A change in word order differentiates this construction from the reciprocal activity form.

I daga do me.	They left together. They left and (were) together.
I xenqe do me.	They slept together. They slept and (were) together.

21E.7 Rewrite Exercise. (Answers on page 326.)

Rewrite the following sentences so that they have subordinate temporal clauses in place of 'loose conjunction.'

1. Bakari ti Sidi na faru n katu, Sidi butu.
Bakari told Sidi to tie the donkeys and he got angry.

2. Sakke n nyi noora fillande segunu n ke da, n ny'a faayini.
The woodworker was carving me a second wooden bowl, and I was watching.

3. Boyi giri saxa n ŋa, a da likke n tiŋa.
Boyi came from the market and she was carrying a burden.

4. N nyi dolo minni, Ali nyi gambare n timmi.
I was drinking beer and Ali was playing the guitar.

5. Soxaana n nyi sigareti minni, nani n daga.
The farmer was smoking a cigarette and the cows left.

6. Xalilu nyi tini sakke n nanmaxa noore segu Bintu da, Ali ro kompe n ŋa.
Khalilou was telling the woodworker not to carve a bowl for Bintu, and Ali came into the room.

LESSON TWENTY-TWO

Conditional Sentences

22.1 **CONDITIONAL SENTENCES DEFINED.** Conditional sentences state 'If X, then Y' propositions, where the if-clause establishes a set of conditions which must be met (or must have been met) in order for the result specified in the then-clause to obtain.

In Soninke these kinds of sentences take three major forms: one for expressing potential future states, one for expressing past conditional relationships, and one for expressing hypothetical or improbable present time conditions.

22.2 **FUTURE CONDITIONAL PHRASES.** These have the same form as the time clauses you saw in the last lesson. That is, they follow the structural formula:

SUBJECT + ga na + (OBJECT) + VERB STEM, + MAIN CLAUSE

The main clause normally shows the first type of 'subjunctive future' discussed in Lesson 14. It can however contain the second type of 'subjunctive future' if the event discussed is a certainty rather than merely a possibility. In the examples below, the first five show the more common form of future conditional: the main clause contains the future auxiliary na plus the uninflected form of the verb. The last two examples show the less common form: the main clause contains the future auxiliary, the incompletive form of the verb, and the emphatic particle ya. In the translation of the last two examples we have added the word certainly to convey the insistence that these sentences express.

An ga na ri yere sallifana n ŋa, an na n dugu.
If you get here at the time of the first prayer, you should wait for me.

Kamme n ga na texe siri, yillu n na suro.
If there is a lot of rain, the crops will be good.

An ga na ri bagu n ŋa, n n'an bisimilla.
If you come to visit me, I will welcome you.

Sare n ga na golli-nya, a n'a nafa n wari.
If a person words hard, he or she will see its benefits.

N ga na xalisi kita, n n'a ro kaŋŋe.
If I got money, I would put it into gold.

Sare n ga na golli-nya, a n'a nafa n walla ya.
If a person words hard, he will certainly see its benefits.

N ga na xalisi kita, n n'a rono kaŋŋe ya.
If I got money I would certainly put it into gold.

22.3 NEGATIVE FUTURE CONDITIONAL SENTENCES. The negative forms of future conditional sentences replace na in the dependent clause (the 'if clause') with ma. If the main clause is affirmative, it will have one of the two possible forms shown in section 22.1. If the main clause is also negative, it will contain the incompletive negative auxiliary nta and the incompletive form of the verb. This is because there is no negative 'future' auxiliary. (Review Lesson Fourteen if you are confused.)

An ga ma ri yere sallifana n ŋa, n nt'an dukku.
If you don't come here by the first prayer time, I won't wait for you. (if-clause is negative, then-clause is negative)

Kamme n ga ma texe, n na daga debe n ŋa.
If it doesn't rain, I will go into town. (if-clause negative, then-clause affirmative)

VOCABULARY

báana
bámba
béexi
bísimilla
dòxo
dùgu
fága
fáte
fúutu
gàbe
kù
lándxoweri/i/ni
lúutu
Mákka
tàgeye
sáilifana
sáile
sánqi

22E.1 Sentence Completion Exercise. Fill in the proper forms of the verbs in the main clause so that they accord with their auxiliaries.

Example: Sare n ga ma golli-nya, a nta fo kita.
> Sare n ga ma golli-nya, a nta fo kitta.

1. Kamme n ga ma texe, yillu n nta suro.
2. Kamme n ga na texe, n nta daga debe n ŋa.
3. Bintu ga ma yigande soro, o nta yige.
4. An ga na daga debe n ŋa, an na Sexu wari.

22E.2 Transformation Exercise. Reverse the value of the auxiliaries in these sentences, making affirmative clauses negative and vice versa.

Example: An ga ma daga soxo, an nta yigene.
If you don't go to cultivate, you won't eat.

An ga na daga soxo, an na yige.
If you go to cultivate, you will eat.

1. An ga ma wanqi, jabare n n'an ragana ya.
2. N ga ma Sexu wari, n na daga baana.
3. N ga na xailsi kita, n na moto xobo.
4. N ga na xaji Dakaru, n na ri yere.

22.4 PAST CONDITIONAL SENTENCES. Past conditional sentences state a dependency relationship between events at least one of which is past and completed. The structural form of these phrases is:

SUBJECT + gan + (da OBJECT) + VERB STEM, + MAIN CLAUSE IN IMPERFECT ASPECT

An gan ri daaru, n nyi fo kinn'an ŋa
If you had come yesterday, I would have given you something.

Salle n gan da n nyi yere, n nyi jaxe karini.
If I had been here at the fete, I would have killed a sheep.

N gan d'an wari, n ny'an xilli.
If I had seen you, I would have called you.

22.5 NEGATIVE PAST CONDITIONAL SENTENCES. The negative versions of past conditional sentences have the negative auxiliary maxa in place of the affirmative auxiliary da.

An gan maxa n wari, n ny'an xilli.
If you hadn't seen me, I would have called you.

An gan maxa ri, an ma nyi lasemene saasa.
If you hadn't come, you wouldn't be in all this trouble now.

N gan maxa mangoni ku su yiga n ma nyi xajini saasa.
If I hadn't eaten all those mangos, I wouldn't be sick now.

22E.3 Transformation Exercise. Change the time of these sentences from future to past.

Example: Saro n ga ma golli-nya, i nta fo kitta.
If the people don't work, they don't gain anything.

> Saro n gan maxa golli-nya, i ma nyi fo kitta.
If the people hadn't worked, they wouldn't have gained anything.

1. Xalisi ga na n maxa, n na moto xobo.
2. An ga ma n dugu, n na butu.
3. An mobili n ga na luutu botoxa n ŋa, a landxoweri, n n'a fuutu bakka.
4. An ga na yimbin-xoro n sanqi, yigande n nta moyini.
5. O ga na fate bakka me, n n'an dugu Samba noqqu n ŋa.
6. Bintu ga ma laile n faga, o nta ji kitta xumbane.

22E.4 Sentence Formation Exercise. Form future conditional sentences from the following sentence pairs by making the first of each a dependent clause and the second a result clause. Change the auxiliaries as appropriate.

Example: N da maaro n su yiga. N xaji.
I ate all the rice. I got sick.

> N ga na maaro n su yiga, n na xaji.
If I eat all the rice, I'll get sick.

1. Bakari wa yilli-gabe kitta. A na nani xobo.
2. Xalisi-gabe wa n maxa. N wa telle Makka.
3. Ali da tageye n beexi. A kompe n da dalla.
4. Samba remme nta duuro n bagu. Saase n d'a sufa.
5. Yigande ma liŋo a da. A wa doxono.

22.6 HYPOTHETICAL OR IMPROBABLE CONDITIONAL SENTENCES. In English you find sentences like:

> If I were tall, I would play basketball.
>
> If I were President, I would appoint a strict constructionist to the Supreme Court.
>
> If I were any good at golf, I would play in the next P.G.A. tournament.

They do not express future potentialities, but rather express hypothetical or improbable or impossible contingencies. They refer to conditions which do not currently exist and may not ever exist.

In Soninke such sentences take the following form when transitive and affirmative:

SUBJECT + nda + OBJECT + VERB STEM, + MAIN CLAUSE

> An nda n yaqqe n wari, an n'a ti n wa santiri n ŋa
> If you see my wife, tell her that I'm at the center.
> (Should you see my wife.....)
>
> Gesere n nda timindi lenki, n n'a ku xalisi.
> If the griot played today, I would give him all this money.
> (Were the girot to play......)
>
> Yaxare n nda yigande kita, a n'a ritini katt'i remmu n ya.
> Should the woman have food, she would certainly take it to her children. (come to her children with it)

For intransitive verbs in the dependent clause, the grammatical pattern is different. It has the auxiliary gan rather than nda, and an incompletive form of the verb in place of the verb stem.

SUBJECT + gan + VERB INCOMPLETIVE, + MAIN CLAUSE

> An gan rini fane, o wa telle do me.
> If you were to come early, we would leave together.
> (Should you come early....)
>
> Samba gan telle, o xa wa telle.
> If Samba goes, we go too. (Should Samba go, we go too.)

22.7 AN ALTERNATIVE CONSTRUCTION FOR HYPOTHETICAL OR IMPROBABLE SITUATIONS. Another way of conveying the same meanings as in the last section is to employ imperfective verbs in both the dependent and independent clauses.

> Salle n gan nyi n nyini yere, n nyi jaxe karini.
> Should I be here for the fete, I would kill a sheep.
>
> Bute gan ny'an ŋa, an nyi te ke su•soxono.
> Had you the spirit (to do it), you would farm this entire field.

22.8 NEGATIVE HYPOTHETICAL OR IMPROBABLE CONDITIONAL STATEMENTS. The negative versions of hypothetical statements are formed with the subordinating element gan followed by the negative hypothetical auxiliary ntaxa. The verb is in its incompletive form.

SUBJECT + gan + ntaxa + (OBJECT) + VERB INCOMPLETIVE, +
MAIN VERB IMPERFECTIVE

> Samba gan ntaxa mobili n xobono, n ny'a xobono.
> Were Samba not to buy the car, I would buy it.
> (Were Samba not buying the car, I would be buying it.)
>
> Lemine ke gan ntaxa kanna, a nyi telle wuro n ŋa.
> Were the child not afraid, he would go at night.
> (Were the child not afraid, he would be going at night.)

The same construction with ntaxa is frequently used to express the idea that some condition no longer exists.

> Lemine ke gan ntaxa kanna...
> If the child were no longer afraid...
>
> Palasi ntaxa mobili n ŋa de!
> There are no longer places in the car.

22E.5 Translation Exercise (Oral). Translate into Soninke:

1. Were no one here, the cow would fall into the river.
2. If I were angry at you, I would not be speaking to you now.
3. If you had called Ali, would he have come?
4. If it rains, we'll run into the bar.
5. I won't eat that meat if you don't cook it well.

22.9 THE EQUATIONAL CONSTRUCTION. The equational construction outlined in Chapter Five appears in conditional form in addition to the form in which you encountered it. Examine the following sentences closely:

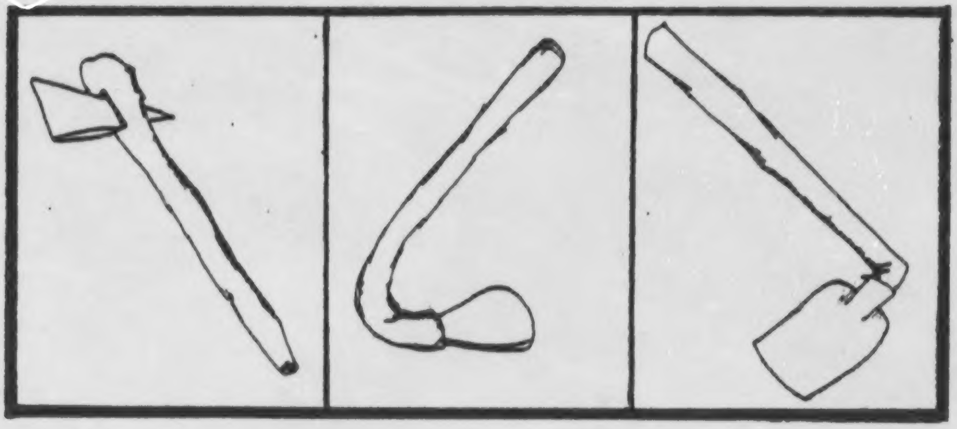
A gan ni misilime yi, a wa telle Makka.
If he is a Moslem, he will go to Mecca.

A gan ni misilime yi, a nyi telle Makka.
If he were a Moslem, he would go to Mecca.

A gan feti misilime yi, a nta telle Makka.
If he weren't a Moslem, he wouldn't go to Mecca.

A gan feti misilime yi, a ma nyi telle Makka.
Were he not a Moslem, he would not go to Mecca.

The difference in meaning among these sentences is that the phrases with the incompletive auxiliaries nta and wa are more like future conditionals than those with the 'auxiliaries' ma nyi and nyi. The phrases with the imperfective main clauses are more or less equivalent to the hypothetical conditional sentence types. In other words, where you find the imperfective forms in the main clause, there is less certainty or probability than elsewhere.



22E.6 Translation Exercise (Oral). Below you will find Soninke sentences and English sentences. Match the Soninke phrase to its English translation.

1. Ali gan maxa mobili n xobo, n ny'a xobono.
2. Ali ga ma mobili n xobo, n n'a xobono ya.
3. Ali gan ntaxa mobili xobono, n ny'a xobono.
4. Ali gan d'a xobo, n ma ny'a xobono.
5. Ali ga ma mobili n xobo, n n'a xobo.
6. Ali ga na mobili n xobo, a nt'a xobono.

a. If Ali hadn't bought the car, I would have bought it.
b. If Ali doesn't buy the car, I will certainly buy it.
c. Were Ali not to buy the car, I would buy it.
d. If Ali doesn't buy the car, I will buy it.
e. If Ali had bought the car, I wouldn't have bought it.
f. If Ali buys the car, I'm not buying it.

1. An ga na ri fane, o na daga do me.
2. An gan rini fane, o wa telle do me.
3. An gan ri fane, o nyi telle do me.
4. An gan maxa ri fane an ma nyi telle do me.
5. An gan ntaxa rini fane o ma nyi telle do me.
6. An ga ma ri fane, o nta telle do me.

a. If you don't come early we won't go together.
b. Were you not to come early, we would not go together.
c. If you hadn't come early, we wouldn't have gone together.
d. If you come early, we'll leave together.
e. If you were to come early, we would go together.
f. If you had come early, we would have gone together.

VOCABULARY

bòtaxa
dúuro
làseme
xóre/o
yìgande
yìmin-xore

22E.7 Guided Answer Exercise. The teacher will give a sentence such as the following:

> N mobili ga na luutu botoxa n ŋa, n na terene ya debe n ŋa.
> If my car got stuck in the mud, I would certainly walk to the village.

then asks:

> An mobili gan luutu botoxa n ŋa, an na manne dabari?
> If your car got stuck in the mud, what would you do?

The student supplies a reasonable answer: I would call for help, try to get it out, walk to town. This can be done with the various aspects of conditional sentences. (If your car had gotten stuck, what would you have done? Were your car to get stuck.... If your car hadn't gotten stuck.....)

Here are phrases to start you off:

N gan ni banna yi.......	If I were a rich person.........
Yimman-kara n gan n ŋa....	If I had a head-ache...........
Dulle n gan n ŋa...........	If I were hungry...............

22E.8 Activities.

A. Discuss what you would do if you had alot of money, using the Guided Answer Format given above.

B. Say what you plan to do if and when you get to your village location.

C.* Make plans for contingencies and discuss them. What would you do in the following circumstances?

1. you break your reading glasses
2. your jatigi gives you a sack of peanuts
3. someone asks you for a loan
4. someone invites you to drink tea with him
5. you find five thousand francs in the pocket of an old shirt

22E.9 Summary Written Activities: (Answers on pages 326-327.)

A. Translation Exercise (Written). Translate into English:

1. An ta-duuro nda bagu, saase n n'an sufa.
2. An ga ma ti n towondi, an na xaji.
3. Wulle n gan maxa n si n kanundi, n ma nyi xenne.
4. N gan maxa feti milikiine, n nyi telle Pari.
5. Yaxare n ga na suro, a remmu n xa na surono ya.
6. An gan maxa ro a kompe n ŋa, a nyi xenqene saasa.
7. Mulle ga na n raga, n na taaxu yimbe n kaara n ŋa.
8. Dulle n gan da n raga, n nyi taaxunu yimbe n kaara n ŋa.
9. Nani n gan maxa luutu, I nyi rini.
10. Soninke n ga na xalisi n kita, a n'a saro n su nafa.

B. Rewrite Exercise. Rewrite each of the following sentences twice: once as a future conditional and once as a past conditional.

1. N nd'an gidan-yugo n wari, n n'a kuunyi.
2. A gan rini n muuru, n wa telle Xayi.
3. An gan ntaxa xalisi riti, n nyi yiganda xobon'an da.
4. O gan ntax'a bisimillana, a nyi buttu.
5. I gan ntaxa ji rono saabara noxo n ŋa, maaro n nyi bini.
6. Bintu gan ntaxa yirammu n bambana, I ma nyi kaawana.

LESSON TWENTY-THREE

The Subjunctive

23.1 **THE SUBJUNCTIVE.** The subjunctive is formed with the subordinating predicate na (nan with intransitive verbs), plus the uninflected form of a verb.

(SUBJECT) + nan + VERB STEM

(SUBJECT) + na + OBJECT + VERB STEM

The subjunctive is used in four ways:

1. It occurs with verbs indicating intention, obligation or desire: want, need, like, say that, be necessary that.
2. It occurs with verbs of motion or activity to indicate the purpose of that activity. (In other words, it would appear with clauses that in English would begin with 'so that' or 'in order to.')
3. It occurs alone in softened commands and cohortatives like 'May he X,' 'Let him X,' and 'Let's X.'
4. It occurs in comparisons: X is taller than Y, X is worse than Y. (See Lesson 27).

23.2 **THE VERB MULLA IN THE SUBJUNCTIVE.** In Soninke the verb mulla (to want/like) takes an object, and may also take a subjunctive complement. The complement conforms to the structural formula given above.

N w'a mulla n nan daga.
I want to go. (I want it that I go.)

I w'a mull'o nan taaxu Mali n ŋa.
They wanted us to stay in Mali.
(They wanted it that we install ourselves in Mali.)

N w'a mull'a nan ri n faayi.
I wanted him to come see me.
(I wanted it that he come see me.)

When the subject of the verb 'to want' is the same as the subject of the verb in the subordinate sentence (as, for example, in 'I want that I leave'), the second occurrence of this subject can be omitted.

Xa w'a mulla (xa) nan daga ba? Do you want to go?

When the subject of the subordinate sentence is not the same as the subject of the main clause, the subject of the subordinate clause cannot be omitted.

Note that in English expressions like 'I want you to leave,' the subject of the subordinate verb is you, even though this word appears in direct object position in the main sentence. This never happens in Soninke. You cannot say:

N w'an mulla nan daga.

You must put the subject of the subordinate clause in the subordinate clause.

'N w'a mull'an nan daga.

23E.1 Substitution Exercise. Starting with the phrase 'N w'a mulla n nan daga Xayi' (I want to go to Kayes), substitute the personal pronouns one at a time into the two subject slows in the sentence (main clause subject and subordinate clause subject). Whenever you get identical subjects, delete the second one.

___1___ w'a mulla ___2___ 'nan daga Xayi.

1		2	
n	o	n	o
an	xa	an	xa
a	i	a	i

23E.2 Completion Exercise. Below you will find some words and phrases that can be used to complete the phrase 'I want......' Construct grammatical Soninke sentences with them.

- mango
- futo
- sigareti
- xalisi
- n wa telle Makka
- leminu n wa xenqene
- wulle n giri n saxa n ŋa

23.3 **NEGATIVE SENTENCES WITH MULLA.** When you wish to form the negative of a sentence with mulla, you have two choices, just as you do when you want to form the negative version of an English sentence with 'want to.' In English you can say either:

I don't want you to move.
or
I want you not to move.

In Soninke the choices are:

N nt'a mull'an nan dimbe.	I don't want you to move.
N w'a mull'an nan maxa dimbe.	I want you not to move.

23.4 **EXPRESSING PAST DESIRES.** Mulla is a verb which has no completive aspect form. To express past desires and needs, you must use the imperfective construction with nyi.

O ny'a mulla luwaase n nan maxa gabo buru.
We wanted the rent not to increase a lot.

N ny'a mulla an nan daga Senegali.
We wanted you to go to Senegal.

VOCABULARY

àlmuudo/a/o
báraxato
bàtaxe
báxu
dìmbe
dúuwa
fàta
gaaga
hámmi
háqqìlé
jàlagi
kàfi
kóti
láabe
lúwaase
màno
márafa/a/ni
mùngu
nùxunte
sàaraana/o
sàdaxa
síkka
símma
síppa
tàkki
tù
túgunnu
xátti
xàwa
yúruwe

23E.3 Transformation Drill. Give two negative versions of each of the following sentences.

Example: N w'a mull'an nan setu ke si yi.
I want you to ride that horse.

> (a) N nt'a mull'an nan setu ke si yi.
I don't want you to ride that horse.

(b) N w'a mull'an nan maxa setu ke si yi.
I want you not to ride that horse.

1. Ali w'a mull'o nan duguta golle n ŋa ke xase yi.
2. Samba w'a mulla nan baxu o xonno n ŋa.
3. O w'a mull'an nan wuyi Selibabi.
4. N w'a mulla nan taxu Moritani.
5. W w'a mulla nan golli-nyanaano jalagi.
6. Moodi n w'a mulla yugo n nan takki.
7. Yaxare n w'a mull'i len-yaxare n nan bara maxambane n ŋa.
8. Yugo n w'a mull'i yaqqe n nan baraxato.

23E.4 Sentence Formation Exercise. Below you will find eight phrases that can be used as dependent clauses in sentences with mulla. At the end of each sentence in parentheses you will find indications of the type of sentence you should try to form (negative, past), (affirmative, present) as well as an indication of what the subject of the main sentence should be.

Example: I wa Mohame batt. (negative, past, Kafirini)
They follow Mohamet.

> Kafirini n ma ny'a mulla na Mohame batu.
The non-Muslems didn't want to follow Mohamet.

1. Maxambano n wa goroni n kambunu. (negative, present,
The youths eat kola-nuts. Saaraano)

2. Bintu wa mukke n kirandini. (affirmative, past, Bakari)
Bintu is putting the stranger up for the day.

3. Yaxare n wa leminu n korosini. (affirmative, present, O)
The woman is watching the children.

4. Boyi wa seliŋe n kotto. (negative, present, Bintu)
Boyi is plucking the chicken.

5. Makka n wa motto. (negative, past, Soxanno)
The corn is rotting.

6. Jula n wa saro n nambarana. (affirmative, present, Jula)
The merchant tricks people.

7. Leminu n wa sangagn kompe n ŋa. (negative, present, Saaxe)
The children are playing in the sleeping chamber.

8. Yugo n wa fo-xaso n taaxundini. (affirmative, past, Yaqqe)
The man is saving old things.

23.5 EXPRESSIONS OF DESIRE AND MENTAL ACTIVITY. There are a number of constructions that express mental activities (thinking, believing, doubting) or express the reporting of mental activities (say that, reply that, ask that). These generally appear with the subjunctive auxiliary followed by the verb 'to say:' ti. Some examples follow. Pay particular attention to the way these expressions are made negative.

A. The verb simma (transitive) to think. The verb simma 'to think' takes both an object and a subjunctive complement. It has both a completive and an imperfective form.

N d'a simma nan t'a daga daaru.
I thought he go yesterday.

N ny'a simmana nan t'a daga daaru.
I thought he go yesterday.

N d'a simma nan t'a ma daga daaru.
I thought he didn't go yesterday.

B. The verb mungu (intransitive) to forget.

N mungu nan t'a wa telle.
I forgot that he was going.

N mungu nan t'a nta telle.
I forgot that he wasn't going.

N ma mungu nan t'a wa telle.
I didn't forget that he was going.

C. The verb sikka (intransitive) to doubt, suspect.

N sikka nan t'a daga.
I doubted that he went.

An ga sikkana nan t'a wa telle, toxo yere.
If you doubt that he's going, stay here.

N nta sikkana nan t'a a wa telle.
I don't doubt that he's going.

D. The verb kuyi (intransitive) to dream.

N kuyi nan t'a wa telle lenki.
I dreamed that he was going today.

N kuyi nan t'a nta telle lenki.
I dreamed he wasn't going today.

N ma kuyi nan t'a wa telle lenki.
I didn't dream that he was going today.

E. The verb tu (transitive) to know.

N w'a tu nan t'a daga daaru.
I know that he went yesterday.

N w'a tu nan t'a ma daga daaru.
I know that he didn't go yesterday.

N nt'a tu nan t'a daga daaru.
I didn't know that he went yesterday.

E. The verb jaabi (transitive) to answer, reply.

A d'a jaabi nan t'a daga daaru.
He answered that he went yesterday.

A d'a jaabi nan t'a ma daga daaru.
He answered that he didn't go yesterday.

G. The nominal expression haqqile n w'a yi... to have one's mind on (to think, believe, imagine).

N haqqile n w'a yi nan t'a daga daaru.
I think (believe, imagine) he went yesterday.

N haqqile nt'a yi nan t'a daga daaru.
I don't think (believe, imagine) that he went yesterday.

H. The nominal expression saxu a yi 'to have faith in,' believe.

N wa saqq'a yi nan t'a daga daaru.
I believe that he went yesterday.

N sax'a yi nan t'a daga daaru.
I believed that he went yesterday.

N nta saqq'a yi nan t'a daga daaru.
I don't believe he went yesterday.

23.6 A SPECIAL CASE: THE VERB TO FEAR: kannu. When the verb to fear takes a subordinate clause complement, the auxiliary of that clause is always negative, even when the meaning of the sentence is not negative.

N wa kann'an nan maxa daga.
I fear you will go.

O nyi kann'a nan maxa toxo yere.
We feared that he would stay.

23.7 THE SUBJUNCTIVE IN PURPOSIVE CLAUSES. Very frequently Soninke verbs expressing motion or activity are followed by a subordinate clause making explicit the purpose of this activity. Such clauses generally contain subjunctive auxiliaries. They may or may not also include the verb ti 'to say,' which, in this construction, can be translated 'so that' or 'in order to.'

Yitti-xooro n do yitti-tugunnu n wa kutini nan kafi me yi.
The big trees and the little trees are cut so that they can be collected together.

N da xalisi kini almuudo n na t'a nan duuwa n da.
I gave money to the beggar so that he would bless me.

Te-xaso n mano n xa wa kafini me yi nan bi.
The stalks of the old field are collected in order to be burned.

23E.5 Translation Exercise (Oral). Give Soninke versions of the following sentences:

1. I think that the children are playing in the house.
2. I forgot that you were coming today.
3. We doubt that Bakari will go to his field tomorrow.
4. Maryam dreamed her husband had become rich.
5. I didn't know that you were in town.
6. I know that Maryam isn't in town.
7. Harouna answered that he wasn't well.
8. It was on my mind that you would come.
9. I believe that you should cook meat very well.
10. I didn't forget to water the cows.

23E.6 Sentence Completion Exercise. Add the clause in parentheses as a purposive clause to the ends of the sentences below. Delete the extraneous words.

Example: N da n na n gaaga. (N ny'a mulla na fare n xobo).
I sold my cow. (I wanted to buy a donkey.)

> N da n na n gaaga na fare n xobo.
I sold my cow to buy a donkey.

1. O da marafa n kini Samba yi. (A wa telle turuŋŋe n kari.)
We gave Samba a rifle. (He's going to kill a hyena.)

2. Nagaana n da xatti n kini yaqqe n ŋa. (A dag'a sippa.)
The shepherd gave milk to his wife. (She went to sell it.)

3. Tambo da kaayiti-xaso n wutu. (A da yimbe n kumu.)
Tambo took the old papers. (He lit the fire.)

4. Bintu da buta n soro. (A wa rono maaro n ŋa.)
Bintu cooked the sauce. (She's putting it on the rice.)

5. Kante n da caaka n dabari. (A wa kinn'i len-yaxare n ŋa.)
Kante made a necklace. (He's giving it to his daughter.)

6. Bakari daga te n ŋa. (A wa makka n tippi.)
Bakari went to the field. (He's planting corn.)

23.8 THE VERB XAWA 'OUGHT TO' PLUS THE SUBJUNCTIVE AUXILIARY. The verb xawa 'ought to' appears as part of a subjunctive complement, immediately following a subjunctive auxiliary and immediately preceding a verb in the incompletive aspect.

> A yiraamu n nan xawa yuruwene.
> Her clothing ought to be ample.
>
> A kompe n nan xawa laabene; fanke nan xawa rono a noqqu n su yi.
> Her room ought to be clean; air ought to enter it all over.
>
> Yaqqe n nan xawa telle dokotorin-ka n ŋa.
> The wife ought to go to the doctor.
>
> A ma xawa yigene moxo buru.
> She ought not to eat in a careless way.

23.9 SOFTENED COMMANDS. In earlier chapters you saw how to form commands (for example, 'Eat!,' 'Don't eat!') and co-hortatives ('Let's eat!,' 'Let's not eat!'). The co-hortative construction, you will remember, includes an n between the subject pronoun and the verb:

O n daga.	Let's go!
O n yige.	Let's eat!

That n is a reduced form of the subjunctive auxiliary nan. The subjunctive auxiliary appears in so-called 'third person imperatives' like 'Let him go,' 'Let him eat,' 'May he live a long time,' 'May he rest in peace.' For example:

A n ro!	Let him come in!
A n daga!	Let him go!
A n a faayi!	Let him look at it!

The other major use of the subjunctive mode will be examined in the chapter on comparisons.

23E.7 Expansion Exercise. Expand the following sentences so that they express obligation or necessity by adding xawa after a subject auxiliary.

Example: Yittu n wa xomini siri.
The plants are being well-watered.

> Yittu n nan xawa xomini siri.
The plants ought to be well-watered.

1. Yaxare n nuxunte ga na nyi, a yigefo wa nyana ti yitti-remmu n ŋa.
If a woman is pregnant, her food is made with (includes) fruits.

2. Be su wa hammin'i remmu n birandi moxo sire n ŋa.
Everyone is concerned with the right way to raise children.

3. Yugo n daga.
The man left.

4. O wa dugutana golle n ŋa ke xaso.
We are going to finish the work this month.

5. N menjaɲɲe n wa ka n xobono.
My friend is buying a house.

23E.8 Activities

A. Make up a mini-drama in which an authority figure (parent, policeman, employer) is questioning the motives of one of his/her underlings. Use the phrase

> Manne ni an ga da ____________ dabari?
> Why did you do X?

as a way to elicit reports from the subordinate. Practice your mini-drama and pe.form it for the class.

B. Give a list of things a pregnant woman ought to do or not to do. Make up a list of things the Soninke ought to do or not do if they want to improve their health conditions.

C. Read the section of the Special Skills Handbook called 'The Study of the Road to Happiness,' and find the examples of subjunctive subordinate sentences.

D. Interview three people on the topic 'how to survive the hot season,' getting tips on what you should do to keep cool. (These people do not have to be Soninke.) Bring back the results of these interviews and report them in Soninke.

Example:

> Bakari Diarra says that you shouldn't drink alot of water.
>
> Mamadou Kante believes that you ought to cover yourself at night with a damp towel.
>
> Kalilou Tera replied that one ought to sleep outdoors under the mango trees.
>
> Kadija Samoura thinks you ought to buy a fan.

23E.9 Transformation Exercise. (Answers on page 327.)

Make the following sentences negative by making the main clause negative.

1. N ny'a mulla Ali n'o fuutu bakka botoxa n ŋa t'i landroweri n ŋa.
   I wanted Ali to pull us out of the mud with his Land-Rover.

2. N wa simman'an nan xawa gollinyaŋaano n jalagini.
   I think you ought to reprimand the workers.

3. N mungu nan ti yittu n nan xawa xomini.
   I forgot that the plants ought to be watered.

4. N ny'a tu nan t'i ma ny'a mulla nan toxo Moritani ya.
   I knew that they didn't want to stay in Mauritania.

5. N sikka nan ti Ali kori rini.
   I suspected that Ali would fail to come.

6. N wa simmana nan ti sare n nan xawa sádaxa kinn' almuudo n ŋa.
   I believe that a person ought to give alms to beggars.

7. Samba w'a mulla Demba n'i deem' i te n soxono.
   Samba wants Demba to help him cultivate his field.

8. N wa simmana nagaana n wa jaxo n korosini siri.
   I think the shepherd will watch the sheep well.

9. Bintu w'a tu nan ti Bakari w'a mulla nan daga Makka.
   Bintu knows that Bakari wants to go to Mecca.

10. Bakari wa simmana nan ti Bintu wa yiraan-kurambo xobono.
    Bakari thinks that Bintu wants to buy new pagnes.

LESSON TWENTY-FOUR

Relative Clauses

24.1 *RELATIVE CLAUSES DEFINED*. A relative clause modifies a noun phrase. In the English couplet:

> The man who fights and runs away
> Lives to fight another day.

the group of words 'who fights and runs away' is a relative clause. It modifies a noun phrase, 'the man.'

There are two major types of relative clauses in the languages of the world. One type makes the modifying elements a subordinate clause *within* the noun phrase itself; the other puts the modifying elements *outside* of the noun phrase. The first type is represented in a sentence like:

> The merchant sold the basket *that I was going to buy*
> right out from under my nose.

The second type of relative clause is represented in sentences like:

> The basket I was going to buy, the merchant sold it
> right out from under my nose.

24.2 *SONINKE RELATIVE CLAUSES*. Soninke relative clauses are all of the second type. They appear as subordinate sentences outside of the main sentence, usually at its head. The relative pronoun be (plural: *beni*) and the subordinating morpheme *ga* make the sentence into a subordinate relative clause.

> Gide be ga Njewo, a gille n ya ni.
> The cliff at Njewo, it's high.

> Yiraame be ga taballi n kamma, a binne n ya ni.
> The pagne on the table, it's black.

> Yiraamu beni ga taballi n kamma, i binnu n ya ni.
> The pagnes on the table, they're black.

You should notice that the word followed by the relative pronoun be (beni) does not take the definite article. That is because a relative clause automatically makes a noun phrase definite. You should also notice that the main sentence obligatorily includes a pronoun referring back to the modifying noun in the relative clause:

> Gide be ga Njewo, a (=Gide) gille n ya ni.
>
> Yiraamu beni ga tabali n kamma, i (=Yiraamu) binnu n ya ni.

In locative relative clauses, the incomplete aspect auxiliary wa is generally omitted. This does not mean that auxiliaries in general can be left out. They must appear in sentences like:

> Nagaana be ga da jarinte n kari, a nyi yere daaru.
> The shepherd that killed the lion, he was here yesterday.
>
> Sare be ga na kor'i ma yi, a n'i maama sugu.
> A person (child) who loses his mother, he will nurse from his grandmother.

VOCABULARY

dóoke
fúnce/i/u
gíde/i/u
jàgaabe/i/u
jàxaseelu
kànde/i/o
laqqe nyéngendi
móodin-remme/u
náwaari
nyéngendi
sírime/i/u
tàsalle/i/u
telli/ni
tuuma
wàndalle/i/u
xòlle/i/u
xóoda/a/o
xóse
yìngaame/i/u

24E.1 Combination Drill. Combine the following sentence pairs into single sentences with relative clauses at their fronts.

Example: Saro ku wa yitte n wure saasa.
Saro ku nyi tuumana dooke daaru.
Those people are under the tree.
Those people were resting there yesterday.

> Saro ku be ga yitte n wure saasa, i nyi tuumana dooke daaru.
Those people now under the tree, they were resting there yesterday.

1. Kille n wa Xayi do Nyoro naxa. Kille bure n ya ni.
There is a road between Kayes and Nioro. The road is bad.

2. Yingaame n wa faŋŋe n ŋa. Yingaame jooginte n ya ni.
A hippopotamus is in the river. The hippo is wounded.

3. Xoole n wa Mali n do Moritani naxa. Ke n ni Xarixoro ya.
There's a river between Mali and Mauritania. That is the Kharikhoro.

4. Yaxare n ri daaru. A ta na xose.
The woman came yesterday. Her leg is broken.

5. Yugo n da ji n joxi nyiinye n ŋa. O moodi n ya yi.
The man poured water on the ground. He is our marabout.

6. Lemine wa sette si n ŋa. Lemine xanu.
The child is sitting on the horse. The child fell off.

7. Mukke n d'o kuunyi. A giri Ameriki.
The stranger greeted us. He came from America.

8. Yaxaru n d'o bisimilla. Yaxaru ku wa telle Dakaru.
The women welcomed us. Those women are going to Dakar.

9. Saro n wa mull'an nan taaxu Moritani. I ya n'o menjaŋŋu n ŋa.
The people want us to stay in Mauritania. They're our friends.

10. Soxaano n d'i faru n gaaga na nani xobo. Soxaano siru n ya ni.
The farmers sold their donkeys in order to buy cows.
They're good farmers.

11. Soxaano n m'i faru n xobo. Gotonto feti.
The farmers didn't buy donkeys. They're not intelligent.

12. Yingaamu n wa te n ŋa. I na maaro n yiga.
There are hippos in the field. They're going to eat the rice.

13. Muusinu n wa mara n wure. Muusinu ku wa xanyene.
There are cats under the grainery. Those cats are hunting.

14. Xanyaano n da jarinte raga. I ku n ni Suwenanko n ya yi.
The hunters captured a lion. They are people of Souena.

15. Jaxo n sanku. Jaxo binnu n ya ni.
The sheep got lost. The sheep are black.

16. Saro n wa simmana nan t'an w'a mulla n'i nambara. Waxanto n ya ni.
The people think that you want to cheat them. They're crazy.

24E.2 Translation Exercise (Oral). Translate into English (or French) the following Soninke phrases:

1. Bakari ga golle be, a xote n ya ni.
2. O ga da mobili be xobo, a xulle n ya ni.
3. Nagaana ga da jaxo beni toxo gunne n ŋa, i sanku.
4. Bintu ga da suuge be suugu, a liŋe n ni.
5. Bintu ga da yiraamu beni gaaga, i faranfaro n ni.
6. Boyi ga da yigefoni beni soro, i liŋu n ni.
7. Yaxare n ga da ji be toŋondi, a ma gabo.
8. O ga ma nani beni minindi, i su kara.
9. Soxaano n ga da yittu beni kutu te n noxo n ŋa, i su bi.
10. Yugo n ga da ji be gaayi gede n ŋa, a mulle n ya ni.

24.3 OBJECT NOUNS IN MAIN CLAUSES MODIFIED BY SUBORDINATE SENTENCE SUBJECT NOUNS. When the main clause of a transitive sentence contains a relative clause on the object noun, the whole sentence takes the following form:

> Yugo be ga ma mukke n bisimilla, n d'a jalagi.
> The man who didn't welcome the stranger, I reprimanded him.
> (I reprimanded the man who didn't welcome the stranger.)
>
> Yugu beni ga ma mukke n bisimilla, n d'i jalagi.
> The men who didn't welcome the stranger, I reprimanded them.

The pronoun following the auxiliary of the main clause refers back to the modifying noun.

> Yugu beni ga ma mukke n bisimilla, n d'i (=Yugu) jalagi.

24.4 OBJECT NOUNS IN MAIN CLAUSES MODIFIED BY SUBORDINATE CLAUSE OBJECT NOUNS. When the main clause of a transitive sentence has a relativized noun in object position, and that noun is modified by the object noun of a subordinate clause, the general form of the resulting sentence is:

> Bintu ga da maaro be soro, o d'a yiga.
> Bintu cooked the rice that we ate.
> (We ate the rice that Bintu cooked.)
>
> O ga da saro beni yigandi, o faaba d'i wuyindi.
> The people that we fed, our father made them spend the night.
>
> Lemine n ga da si be wurundi, o d'a kini a yi.
> The child ran the horse, we gave it to him.

The English translations of such sentences are awkward and are best not taken seriously, since they actually obscure the simplicity of the Soninke grammatical patterns. The major thing to remember in conversations is this: if you hear a ga, you are listening to a subordinate clause. If that ga is followed or preceded by a be, you are hearing a relative clause. Whatever be follows is the modifier. The thing modified is represented by a pronoun in the main clause.

24E.4 Translation Exercise (Oral). Translate into Soninke, taking into account the differences in word order between languages.

1. They saw the woman who wanted to go to Selibabi on the road to Kayes.
2. The teacher hit the children who were sitting on the tables.
3. We wanted to see the people who want their wells made deeper.
4. Bakari wanted Bintu to cook the fish (pl) that he caught at the river.
5. The farmers want to chase away the hippopotamus (pl) that came into their fields.
6. Tambo dreamed that he saw the lion that killed our goats.

24E.5 Sentence Formation Exercise. Combine the sentence pairs below into single sentences with relative clauses modifying the object nouns. Delete any extra words and add the appropriate relative pronouns.

Example: Bintu da yiraamu wanqi. Bakari da yiraamu kini Boyi yi.

> Bintu ga da yiraamu beni wanqi, Bakari d'i kini Boyi yi.

1. Yugo n w'a mull'o na funcu n tifi. Soxaano da funcu n kin'a yi.
2. Wulle n d'o seliŋu n kari. O nyi seliŋu ku gaagana saxa n ŋa.
3. N nt'a mulla nagaana n na jaxo n rondi n te n ŋa. N da jaxo n xobo Bamako.
4. Bintu nta wulle n mulla. N na wulle ke kari.
5. Murunte n wa guwaane n yigana. Murunte n wa guwaane n ragana gunne n ŋa.

24E.6 Transformation Exercise. This exercise is like the last except that you must decide which noun to relativize. It will be the one that has an identical or near identical form in the second sentence. You will find all four possibilities discussed so far in this lesson. Give plausible translations of the resulting sentences.

1. N da mobili n wari telli n kamma. Mobili-binne xase n ya ni.
2. Jula n wa Bakeli. Jula n toxo n ya ni Fusenu.
3. Santiri n wa Bamako. Bakari da santiri ke taga.
4. Samba da jarinte n kari. Jarinte ke ni na-kallaana n ya.
5. Yugu-xase n butu. Mukke n ma yugu-xase ke kuunyi.
6. O da yaxaru n nyi debe n ŋa. Ali nta yaxaru ku mulla.
7. Yugo n nt'a mulla nan daga wuro n ŋa. Yugo n len-yaxare n nt'a mulla nan daga kiye n ŋa.
8. Xanyaana n da jagaabe n raga. Soxaana n da jagaabe n joogi t'i marafa n ŋa i te n ŋa.
9. Lemine n wa moodi-remmu n ragana. N wa lemine ke korosini.
10. N da sirimu n kari. Sirimu n nyi n xinnyi.
11. Tubabuni n wa wandallu n ragana. I na wandallu n yiga.
12. Yingaamu n nyi Keylanko maar n seggu n yigana. Yingaamu ku giri Selinge ya.

24E.7 Activities

A. Chart pattern practice. Look at the pictures on page 286 and make up relative clauses describing what you see. For example, 'the woman nursing the baby is sitting, the woman carrying the water is standing.' You can make these object relative clauses with phrases like 'I see the woman who is carrying water,' or 'I don't like the woman who is carrying water,' or 'the woman who is nursing the baby is watching the woman who is carrying water.'

B. Guided Answer Drill. The instructor should form a series of questions on the people and animals in the picture.

Example:

TEACHER:	There are two dogs, one that is chewing a bone and one that is howling. Which is on the left?
STUDENT:	The dog that is chewing on the bone is on the left.

This exercise is designed to give you practice in answering 'which' questions.

C. Bring a picture cut from a newspaper or magazine to class and describe what the people portrayed are doing. Use relative clauses. For example, bring a picture of the latest Nobel Laureate and say:

> Here is a woman that everyone respects.
>
> They are giving money to the woman that everyone respects.

Ask questions about the other students' pictures.

24E.8 Summary Written Exercises (Answers on page 328.)

A. Translation Exercise (Written). Translate into Soninke:

1. I think the butterflies that you caught are beautiful.
2. The merchant sold the basket that I wanted to buy.
3. We saw the woman that Ali likes at the market.
4. There is a Fula near Dag-Dag who wants to sell his cows.
5. The house I want to buy is expensive.
6. The dog that you struck bit me.
7. I don't like the merchant who sold the basket that I wanted to buy.

B. Clause Analysis Exercise. Circle the pronoun that refers back to the modifying noun in the subordinate sentence. Give translations.

Example: Soxaana ke be ga Njewo, a faaba toxo n ya ni Bulay.
That farmer in Njewo, his father's name is Boulaye.

1. O ga da mobilini beni wari Kayes, an d'i gaaga banna n ya yi.
2. Yaxaru n ga da yiraamu beni xobo saxa n ŋa, i w'i mulla.
3. Yaxaru beni ga da yiraamu n xobo saxa n ŋa, i w'i mulla.
4. Yaxaru beni ga da yiraamu n xobo saxa n ŋa, yugu n nt'a mull'i nan daga saxa n ŋa xadi.
5. Yaxaru n ga da yiraamu beni xobo saxa n ŋa, yugu n nt'a mull'i n'i gaaga.
6. Yaxare n ga da yiraame be xobo saxa n ŋa, a nta simmana nan t'a faranfare n ya ni.
7. Yaxare be ga da yiraame n xobo saxa n ŋa, a nta simmana nan t'a faranfare n ya ni.

LESSON TWENTY-FIVE

Relative Clauses II

25.1 *RELATIVE CLAUSES MODIFYING SECONDARY NOUN PHRASES.* The last chapter investigated the form and function of relative clauses in subject and object noun phrases. This chapter considers relative clauses in other positions. These do not differ radically in structure from the relative clauses of Chapter Twenty-Four; still, there are minor differences of which you should be aware.

25.2 *RELATIVE CLAUSES IN POSTPOSITIONAL PHRASES.* A postpositional phrase is composed of a noun phrase and a postposition. Like any other noun phrase, the one contained in a postpositional phrase can either appear *as* a relative clause or *with* a relative clause.

> O ga yige pomba be wure koyi danginte ke, a xanu.
> The bridge under which we ate last week, it fell down.
>
> N ga da n xalisi n ro dikke be yi, Bintu d'a muxundi.
> Bintu hid the basket that I put my money in.
>
> Pombe be o ga yig'a wure koyi danginte ke, o yige ke n ya wure ke koyi xa.
> The bridge that we ate under last week, we ate under this week too.

In the first example, the subject of the main sentence ('it,' that is, 'the bridge') is modified by a noun contained in a postpositional phrase in the subordinate sentence ('under the bridge'). In the second example, the object of the main sentence is modified by a relative clause in a postpositional phrase. The third example is particularly interesting because it shows a relative clause inside a postpositional phrase in the main sentence ('under it,' that is 'the bridge').

Note that the word order of the subordinate clause is not necessarily the word order you would find in a main clause. When the modifying noun is contained in a postpositional phrase in the subordinate sentence, it tends to be moved to the head of this sentence with a pronoun inserted into the place this noun phrase would normally occupy. Compare the word order of the two following sentences to see this.

> O yige pomba n wure koyi danginte ke.
> We ate under the bridge last week.
>
> Pombe be o ga yig'a wure koyi danginte ke, o yige ke n ya wure ke koyi xa.
> The bridge under which we ate last week...There is a bridge we ate under (it) last week...

VOCABULARY

bàsalle/i/u
fùre/u/u
gàmi
gámma/a/o
gánnike/a/o
háju/u/ni
hátaye
kado/ni
kìneye
kìteye
léya/a/ni*
ma nya
mánqaŋŋe/manqan/u
múxu
nàbuure/u/u
pòmba/a/ni
róxo
sane
sàrefana
sàrofano
toolu
tùlle/l/u
tùllunka/ni
yáge/i

25E.1 Transformation Drill. Move the modifying noun out of its normal position in the subordinate sentence, being sure to replace it with the appropriate pronoun.

Example: Lemine n ga xanu bakka yitte be kamme, kiide n ya ni.
The child fell out of the tree, it was a baobab.

> Yitte be lemine n ga xanu bakk'a kamma, kiide n ya ni.

1. N ga da jaxe fure n nyi te be noxo, Bakari te n ya ni.
The field in which I found the dead sheep is Bakari's field.

2. Bakari yaxarin-fillande ga ka be yi, toolu n ya n'a kamma.
Bakari's second wife lives in a house, it has a corrugated metal roof.

3. Tambo ga xini xoole be yi, N da nyexe n raga ke n ya yi.
I caught a fish in the river that Tambo swam in.

4. Mamadu ga nyi taaxunu mobili be yi, an ga 'a foto n wuttu i faaba d'a gaaga.
Mamadou's father sold the car he was sitting in when you took his picture.

5. Ali ga da fotoni n koyi yugu-xaso beni yi, Bintu da yigefo kini ku n ya yi.
Bintu gave food to the old men Ali showed the photographs to.

6. N ga xalisi n kini lemine be yi, Saalun kisimane n ya ni.
The child to whom I gave the money is Saloum's grandson.

7. N ga sefe jula be da, an da fo xobo a maxa ba?
Did you buy anything from the merchant I spoke to?

8. N ga golli-nyana yugo be da, a gotonte n ya ni.
The man I work for is intelligent.

9. Xuso n ga bara maxambane be yi, n w'a mulla.
I like the bachelor the maiden refused.

10. N remme n ga sette si be yi, n wa kann'a yi.
I am afraid of the horse my child is mounted on.

11. I ga duɲe xalisi be yi, I haju nt'a yi.
They don't need the money they accepted.

12. Saro ku ga taaxunu yittu beni wure, ganninko n ya n d'I lori tifi.
Our ancestors planted the trees that those people are sitting under.

25.3 RELATIVE CLAUSES OF PLACE. In addition to relative clauses in postpositional phrases, you can form relative clauses mentioning locations using the word noqqu 'place.'

Muusine n ga saare noqqu be, a wa mara n wure.
The place that the cat gave birth, it's under the grainery.

O sarofano n ga ny'I kani n tagana noqqu beni ya, ku n kiteye n xote n ya ni.
Getting to those places where our ancestors built their houses is difficult.
(The act of reaching those places . . . is difficult.)

N ta n ga xose noqqu be, a wa faɲɲe n kara n na.
The place I broke my leg is near the river.

25E.2 Transformation Exercise. Make the location specified in the following sentences the subject of a main clause by creating a relative clause with the word noqqu, 'place.'

Example: N n booto n sanku saxa n ŋa.
My sack got lost in the market.

> N booto n ga sanku noqqu be, a wa saxa n ŋa.
The place my sack got lost is at the market.

1. Bintu da xallsi n muxundi dikke n noxo n ŋa.
2. Soninka-yaxare n sore yimbe n kamma.
3. N da n booto n ro xa kompe n ŋa.
4. Nagaana da jaxo n toxo gunne n ŋa.
5. O su d'o kitaabu n toxo o kani n ŋa.

25E.3 Translation Exercise. Translate into English or French.

1. A ga da tullun-ka nyi noqqu be, gama xoore n ya ni.
2. A ga da yaage n nyi noqqu be, tullun-ka n ya ni.
3. Xaran-remmu n ga mulla nan xara noqqu be, bite n wa no n ŋa.
4. N ga nyi wanqindini noqqu be, xolle n ya ni.
5. Basalle n ga xobene noqqu sire be, kadoni n baŋe ya ni.

25.4 RELATIVE CLAUSES OF TIME. Just as you can form sentences with the phrase 'the place where....,' you can form sentences with the phrase 'the time when....,' 'the day that....,' 'the minute that...,' and so forth. These are relative clauses of time.

An ga ri koota be, n da n gida n lettera n kita.
The day that you arrived, I received a letter from my brother.

Fune ga yaxi siine be, kamme n ma ri ke n siine.
The year that Fune got married there was no rain.

Waxati be xoto n ga ni Mali n ŋa, kineye n ya ni.
The time that is hardest in Mali is the hot season.

N ga waxati be mulla siri, ke n ni xaxo n ya.
The time I like best is the rainy season.

Kennedi ga bono koota be, kamme n texe koota ke n su.
The day that Kennedy died, it rained all day.

Xalilu ga ri dimma be, Baba daga.
Khalilou arrived the time Baba left.

25.5 RELATIVE CLAUSES OF MANNER. Relative clauses of manner are formed by placing the relative pronoun be after the word moxo, 'manner, way.'

Bintu ga sore moxo be, a sire n ya ni.
The way Bintu cooks is good.

Soninko n ga nabuuru n xurisini moxo be, miisilime n kille n ya ni.
The way Soninkes slaughter animals is a Moslem way.

Ali ga jaxe sanana moxo be, a ma nya.
The way Ali castrates sheep is peculiar. (not normal)

Saro yogo ga i sini n lagana moxo be, moxo sire fe.
The way some men treat horses isn't good.

25E.4 Transformation Exercise. Change the following time clauses to relative clauses of time using the word in parentheses at the end of each phrase as the modifying noun.

Example: Yitte n ga xanu, xaase n d'a raga. (koota)
When the tree fell, termites attacked it.

> Yitte n ga xanu koota be, xaase n d'a raga.
> The day the tree fell, termites attacked it.

1. N ga ri Mali n ŋa, n ny'a mulla nan daga Sangha. (koota)
When I arrived in Mali, I wanted to go to Sangha.

2. N ga da n leya fana n xurusi, Bintu nyi tanfilli sinni. (siine)
When I sacrificed my first sheep, Bintu was twenty.

3. N ga nyi Pari n bono ke n biire ya. (dimma)
When I got to Paris I became dissipated.

4. Mamadu ga nyi Faransi, a remme n bono buru. (dimma)
When Mamadou was in France, his child got spoiled.

5. An ga na giri gunne n ŋa, n w'a mull'an na n xiri. (biire)
When you get back from the bush, I want you to call me.

6. Golle n ga na nyeme, o n daga kafe mini. . (biire)
When the work is done, let's go drink some coffee.

7. O ga yaxi, beesu ri. (koota)
When we got married, everyone came.

8. Tage n ga da fanti liŋondi, n d'a kini Mamadu yi. (koota)
When the blacksmith sharpened my cultivating hoe, I gave it to Mamadou.

25E.5 Translation Exercise (Oral). Translate into Soninke, using relative clauses of manner.

1. The way you lit the fire is incorrect (not normal).
2. I like the way that Bintu makes couscous.
3. The way you put that saddle on the horse is correct.
4. I don't like the way he sang that song.

25E.6 Sentence Formation Exercise. Form sentences with relative clauses of manner from the following sentence fragments. Supply the relative pronoun and subordination markers, along with the auxiliaries appropriate to the translation. (Double slashes represent the end of the subordinate clause.)

Example: A/ ke suuge/ suugu// n / mulla.
> A ga da ke suuge suugu moxo be, n nt'a mulla.
I don't like the way he sang that song.

1. A / mulla /o / golli-nya// n ke/ duɲe / ke n ŋa.
I don't accept the way he wants us to work.

2. Suraqqe n yaqqe n / sombi n / sorono// a / gami.
The way the Moor's wife prepares porridge isn't suitable.

3. An / xirixe n/ ro / si n na // a/ gami.
The way you put the saddle on the horse is fitting.

4. N/ tiye n/ soro // Bintu / moxo/ ya ni.
The way I like meat prepared is Bintu's way.

5. A / yige/ ti nogen-kitte n na// miisilime n kille/.
The way he eats with his left hand isn't a Moslem way.

6. Jaare n/ mulla/ timindi // n / mulla.
I like the way the griot wants to play (the instrument).

7. Jarandaana n / xajinto n/ tonindini/ sufaare n na// ke moxo / ma nya.
The way that healer has people take medicine isn't good.

8. Nagaana n / mulla / n jaxo n/ lagana// n / duɲe / ke n ŋa.
I don't accept the way the shepherd wants to treat my sheep.

9. Soninko n/ golli-nya// moxo / sire.
The way Soninkes work is good.

10. Samba/ kanjanne n/ xanyana// gotonte n ya ni.
The way Samba used to hunt rabbits is a clever one.

25E.7 Activities

A. Divide the class into teams. Each team should attempt to write a paragraph containing as many different kinds of relative clauses as possible: subject relative clauses, object relative clauses, prepositional relative clauses and relative clauses of time, place and manner. Each team should be prepared to write its paragraph on the blackboard (or type it out on a piece of paper for the others to read), and the opposite team should try to identify all the types of clauses it sees.

B. Take the English nursery rhyme 'The House That Jack Built' and try to translate it into Soninke.

> This is the house that Jack built.........(fill in).......
>
> This is the dog that chased the cat that killed the mouse that ate the grain that was stored in the house that Jack built.

C. Define a hamburger for your Soninke teacher, using relative clauses.

For example:

> A hamburger is a piece of meat that is between two pieces of bread. The way you eat it is with your hands. The times Americans eat hamburgers are..... The places Americans eat hamburgers are.....

Once you've defined a hamburger, try to define the following:

1. an Eskimo pie
2. fried chicken
3. a bean burito
4. chicken-noodle soup
5. a banana split.

25E.8 Sentence Completion Exercise. (Answers on page 329.)

Choose the correct word from the list provided and put it in the blank in the sentence. Write out the translation.

dimma noqqu moxo

1. N nta tu ganninko n ga da kani n taga Njewo gide n kamma kan ____________ be yi.

2. ____________ be ganninko n ga da kani n taga Njewo gide n kamma, saasa feti ke n ŋa.

3. Ganninko n ga da kani n taga ____________ be gide n ŋa, a wa Njewo.

4. O ga da yaage n kita ____________ be, o d'a xobo xalisi gabe yi.

5. O ga da yaage nyi ____________ be yitte n ya ni a ga faŋŋe kara n ŋa.

6. N nta tu xa ga yaage n bagandini ____________ be gamma n ŋa.

LESSON TWENTY-SIX

Coordination, Subordination, and Nominalization

26.1 COORDINATION AND SUBORDINATION. Coordination is a process linking two or more parts of a sentence in such a way that they have equal status. You have seen one kind of coordination in sentences where two nouns or noun phrases are joined with do 'and.'

Ali do Fatumata	Ali and Fatoumata
Yaxare n d'i remmu	The woman and her children

Subordination is a process linking sentence parts so that the meaning of one of the linked elements is made to depend upon the other. You saw examples of subordination in Lessons Twenty-One and Twenty-Two where notions of time or conditionality were expressed in dependent clauses.

This lesson will represent other coordinated and subordinated structures.

25.2 DISJUNCTION. A disjunctive statement is one which offers a choice between two objects or events.

An da tiye n ya yiga ma nyexe?
Did you eat meat or fish?

A xinini ya m'a yoole ya?
Is he swimming or drowning?

Goppe n ya ni ma gurugutte?
Is it a hawk or an owl?

A wa saxa n ŋa m'a wa faŋŋe n ŋa.
She's at the market or at the river.

In these examples, the first part of the sentence is followed by ya (or the postposition yi). The second part may or may not include this element. If the choice is between doers of an action, the ya must be followed by a reduced form of the subjunctive auxiliary nan.

Ali ya n xini ma Xalilu.
Did Ali swim or did Khalilou?

Samba ya n ri ma Demba?
Did Samba come or did Demba?

VOCABULARY

bíki/i/ni
bùyagi/i/ni
dìgaamu
frézi/i/ni
fùŋo
gùnda

hári
háribi
gàmbare/a/u
gèmu
gòppe/i/u
gúrugutte/i/u

jòppa
kácinte/a/o
krèyon/ni
rèmme/ren/remmu
tìiga
tò

tòŋŋo
túubi
súuxu
yóole
xíise

26E.1 Expansion Exercise. Add the word in parentheses at the end of each phrase to form a disjunctive statement.

Example: An da mobili xobo? (moto)
Did he buy a car?

> An da mobili n ya xobo ma moto?
Did he buy a car or a mobylette?

1. An wa buyagi mulla? (Mango)
2. Ali da buyagi n yiga. (Samba)
3. An do Demba wa telle? (Saalun)
4. Ali yoole. (Samba)
5. N da jamba wari. (Goppe)
6. Ali w'i ka n ŋa. (A w'i te n na)
7. A safandi ti biki n ŋa. (Kreyon)
8. Sini ya ni? (faru)

26.3 CONJUNCTIONS EXPRESSING PROPOSITIONS WHICH ARE COUNTER TO EXPECTANCY. In English we join these kinds of sentences with words like 'but,' 'however,' 'although,' etc.

Harvey is tall but he can't play basketball.

I hate skimmed milk but I drink it everyday.

In Soninke such counter-expectancy sentences are conjoined with xa 'but' or ke n d'i moxo su 'nevertheless.'

N tampi buru xa n wa golli-nyana hari bi.
I'm very tired, but I'm working even now.

N nta frezi mulla, ke n d'i moxo su n d'a yiga.
I don't like strawberries, nevertheless I ate them.

26.4 PROPOSITIONS EXPRESSING EXCEPTIONS. There are two ways to express the idea that an event or a phenomenon is exceptional. The more general is with the phrase X ga fe.

A nta fofo nyana, minne ga fe.
He doesn't do anything except drink.
(See 26.7 'Nominalizations'.)

A nta fofo mukku Angelen-xanne ga fe.
He doesn't understand anything but English.

Lemine n nta fofo tu xatti-minne do xenqo ga fe.
The child doesn't know anything but drinking milk and sleeping.

The other way to express the idea of exceptionality is with ma.

Sare su ma ri, ma Mamadu.
No one came but Mamadou.

Sare su ma sefe, ma moodi n.
No one spoke but the marabout.

N wa sare su mulla, ma Mamadou.
I like everyone but Mamadou.

26.5 SUBORDINATE CLAUSES SPECIFYING REASONS. There are three ways to form subordinate clauses that are equivalent to English 'because' clauses. The first is with bawo 'because.'

> N nta frezi xobono bawo n kiina nt'a mulla.
> I don't buy strawberries because my husband doesn't like them.
>
> Moodi n da xaran-remme n toro n fuutu bawo i kori i remmu n da.
> The marabout pulled the child's ear because he failed his lessons.
>
> N doxo leminu n ŋa bawo i nyi sangana kompe n ŋa.
> I scolded the children because they were playing in the house.

In all of these sentences bari 'because' can replace bawo without changing the meaning.

> N nta frezi xobono bari n kiina nt'a mulla.
> I don't buy strawberries because my husband doesn't like them.

The third way to report justifications for action is with the word birimanda. It implies that whatever reason was given to account for a given action, the speaker does not consider this justification legitimate. It might be translated in English as 'only because.'

> A da lemine n katu ti birimand'a daga sinima n ŋa.
> He hit the child only because it had gone to the movies.
>
> A doxo n na ti birimanda n nyi yigande n sumbu.
> He scolded me only because I was sniffing the food.

CULTURAL NOTE

Phrases of the kind just presented are very frequently heard from children. People who feel they have been treated wrongly, or who have witnessed injustices done to others also construct this variety of report. It is a subtle way of complaining about someone else's integrity.

26E.2 Combination Exercise. Combine the following sentence pairs into single sentences using xa 'but.' Repeat the exercise a second time using ke n d'i moxo su 'in spite of all that.'

Example: N menjaŋŋe n ni Amerike n ya yi. Xalisi nt'a maxa.
My friend is an American. He doesn't have any money.

> N menjaŋŋe n ni Amerike n ya yi, xa xalisi nt'a maxa.
My friend is an American but he doesn't have any money.

1. N wa kanna kacinte n ŋa. N w'a mulla nan tere gunne n ŋa.
2. Soninke n ya ni. A nta si tu.
3. Garanke n ya ni. A la nta teppu n da.
4. Gesere n ya ni. A la nta gambare n da.

26E.3 Question-Response Drill. The instructor should prepare a series of 'why questions' demanding justifications for various activities. For example:

Why didn't you come to class last week?
Manne n'an ga ma ri kalasi n na koyi-danginte ke?

Why do you want to learn Soninke?
Manne n'an g'a mulla na soninkan-xanne n xara?

Students should construct plausible answers using bawo or bari. (If the teacher asks a question to which a 'ti biramanda' response can be given, take this opportunity to practice that construction as well.)

26.6 NOMINALIZATION WITH -E. In earlier lessons you saw how to form 'agent nominalizations' by adding the suffix -aana to a verb. It is also possible to add the suffix -e (or -ye) to verbs, thereby forming the equivalent of such English nominals as 'swimming' in 'swimming is fun.'

soro	to cook	soroye	cooking
yigé	to eat	yigeye	eating
duɲe	to accept	duɲeye	accepting
fina	to become black	fineye	becoming black
xasi	to cut grass	xasiye	cutting grass

This rule is extremely productive and useful, although you must keep the transitivity or intransitivity of verbs in mind in order to employ it correctly. If you want to say 'I don't like waiting,' for example, you have to remember that the verb 'to wait' has two forms: 'dugu' and 'dugundi.' The -ndi form is the one you would use in an intransitive sentence having an agent as its subject, so it is the form you would use to form the agent nominalization dugundaana 'waiter.' It is also the form that gives you the gerundive nominalization 'waiting'--dugunde, since the thing doing the waiting is an agent.

Verbs like bara 'to refuse' having irregular incompletive aspect forms, generally nominalize with the irregular form:

bara	to refuse	balle	refusal, refusing
faga	to fill	fakke	filling
giri	to get up	gille	getting up
kanu	to fear	kanne	fearing
kini	to give	kinne	giving
mini	to drink	minne	drinking

A number of verbs can be nominalized with either their intransitive agent or intransitive patient versions.

bifi to lie flat

> bippe laying flat

> bifinde reversing something

defo	to become short			
		>	defoye	becoming short
		>	defonde	shortening something
joogi	to wound			
		>	joogiye	being wounded
		>	jooginde	wounding something
kanu	to become afraid			
		>	kanne	being afraid, fearing
		>	kanunde	frightening
kuuru	to become quiet			
		>	kuuruye	getting quiet
		>	kuurunde	quieting
nyaanya	to roast			
		>	nyaanyeye	being roasted
		>	nyaanyanda	roasting

A few forms are not predictable in form or meaning. Some unpredictable forms are:

soxo	to farm	>	soxe (not soxeye)	farming
daga	to go	>	dageye (not telleye)	going
xenqe	to sleep	>	xenqo (not xenqeye)	sleeping

Some unpredictable meanings are:

gaara	to lie	>	gaare	a lie (not lying)
moti	to rot	>	motte	pus (not rotting)
goro	to pound	>	golle	mortar (not pounding)

26E.4 Substitution Drill. The verb 'to begin' in Soninke takes a direct object rather than a verbal complement. Sentences like 'I began to sing' are therefore rendered as 'I began singing.' This being the case, nominalize the following verbs and substitute them into the sentence frame below noting any irregularities in form or meaning.

A da ________________ joppa. He began __________-ing.
or A d'a ________________ joppa. He began _________-ing it.

joxi	to pour	to	to fart
gijimbe	to whinney	wu	to cry
goto	to fool	gaaga	to sell
kari	to kill	tooro	to suffer
wanqi	to wash	toxo	to remain
xenqe	to sleep	wara	to leave off
kare	to break	waara	to open
koti	to pluck	xanu	to fall
tifi	to plant	xaji	to become sick

26E.5 Guided Answer Exercise. The teacher presents a question to the students; the question contains a verb. The students respond with 'yes' or 'no,' plus two sentences: one containing a verb, the second containing the nominalized form of the original verb.

Example:

TEACHER: An w'a mulla nan suugu? Do you want to sing?

STUDENT: Yo, n w'a mulla nan suugu. N ke wa suuge mulla!
Yes, I want to sing. I like singing.

Ayi, n nt'a mulla na ke dabari. N nta suuge mulla.
No, I don't want to do that. I don't like singing.

Use this exercise for the following verbs:

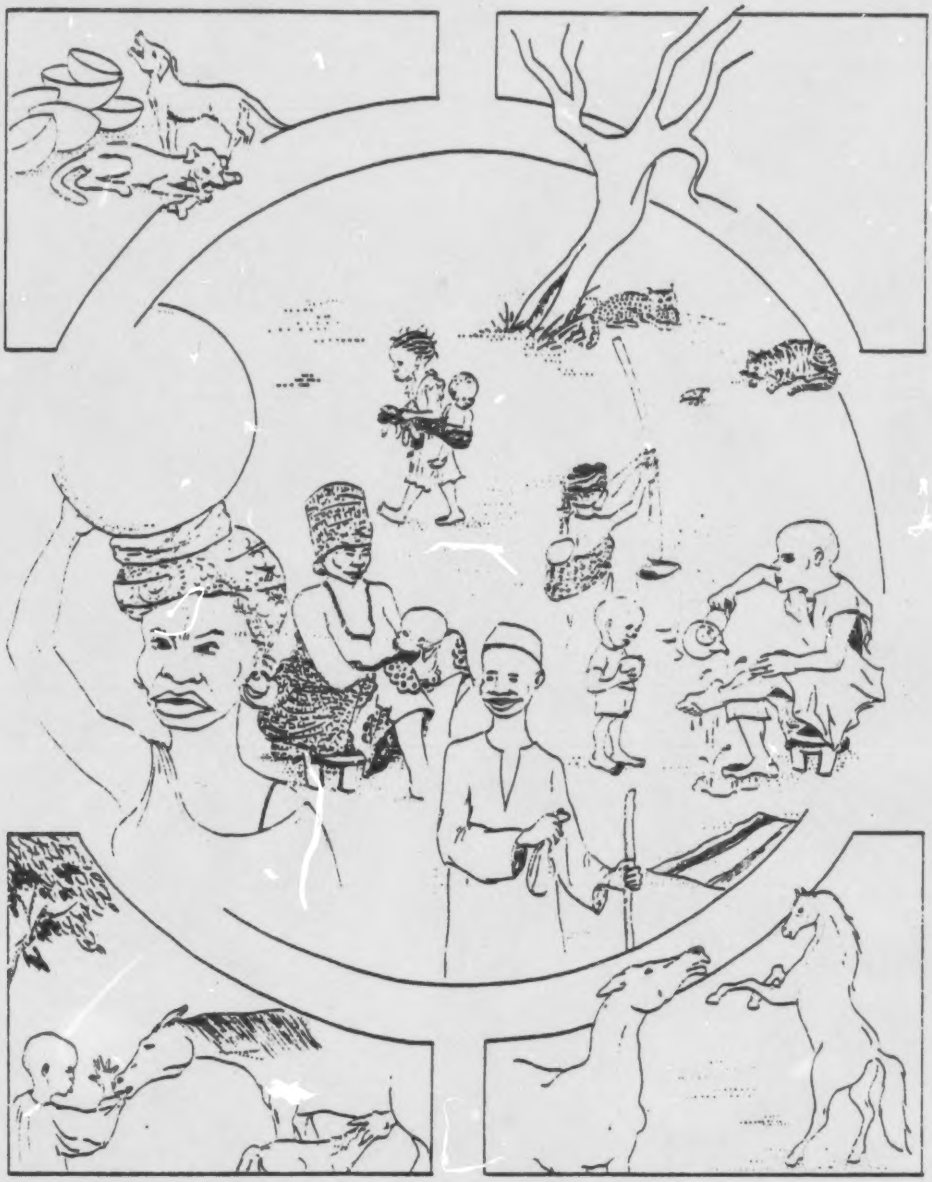
xiise	to yell	gunda	confide, tell secrets
toŋŋo	to teach, council	tuubi	to repent
gumu	to meet, agree	suuxe	to be jealous
tiiga	to congratulate, praise	fuŋo	to surpass someone at something
digaamu	to make a speech, talk		

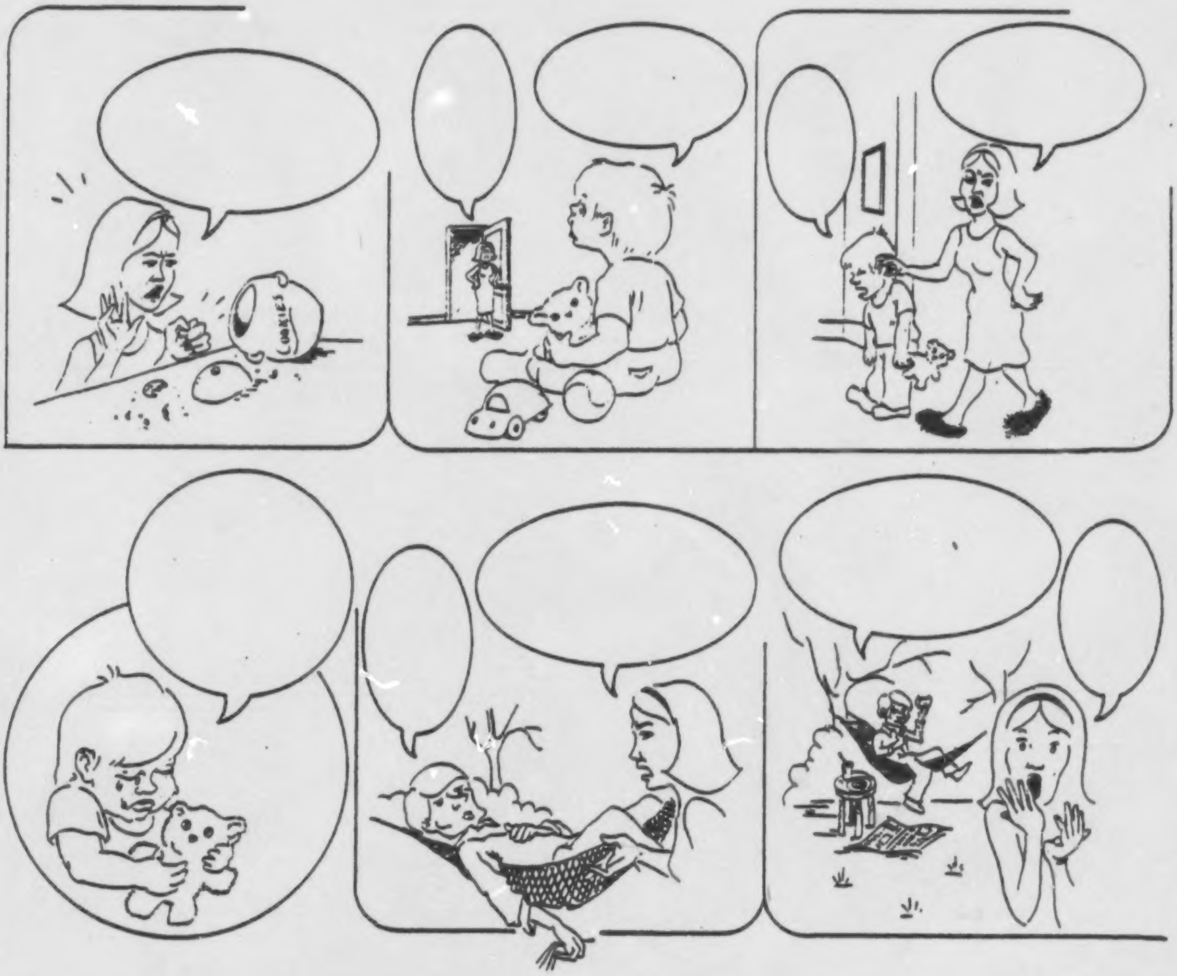
26E.6 Activities

A. Discuss the picture on page 286, asking and answering all the questions possible about it (Who are they, where are they standing, what are they doing, how are they doing it, why are they doing it, when are they doing it). Use nominalizations, coordinations and subordinations.

B. Construct a speech in which you explain to someone why people boil their water before drinking it.

C. Fill in the balloons in the comic strip on page 287. Explain why you had the characters say the things they say. (That is, explain your own motivations as well as the characters.)




COOKIES

26E.7 Written Summary Exercise. (Answers on page 329.)

Rewrite Exercise. Rewrite the following sentences twice so that they no longer have conjoined subjects. The first rewriting should change the phrase from X and Y did something to X did something with Y. The second rewriting should change the sentence from X and Y did something to X OR Y did something.

1. Saalun d'i yaqqe n rage.
   Saloum and his wife danced.

2. Ali do Bakari ri.
   Ali and Bakari came.

3. Moodini n do garanko n wa naasi dabarini?
   Do marabouts and leather-workers make gri-gris?

4. Goppe n do gurugutte n wa nyiinye xanyana ba?
   Do the hawk and the owl hunt mice?

LESSON TWENTY-SEVEN

Comparisons

27.1 COMPARISONS. To form a sentence comparing two people or objects, place the subjunctive predicate nan in front of the basic form of an adjective. The subject can be followed by ya, in which case the subjunctive predicate reduces to n. The structural formula for comparitives then is:

$$\text{SUBJECT} + \left\{ \begin{matrix} \text{nan} \\ \text{ya n} \end{matrix} \right\} + \underset{\text{BASE}}{\text{ADJECTIVE}} + \text{COMPLEMENT} + \text{yi}$$

Bintu nan gilla Boyi yi.
Bintu is taller than Boyi.

Nyogome n nan gilla fare n ŋa.
Camels are bigger than donkeys.
(The camel is bigger than the donkey.)

Ameriki nan laatu Faransi yi.
America is farther away than France.

Na n xatti n ya n'gaba sugo n xatti n ŋa.
Cow milk is more plentiful than goat milk.

When the things compared are represented by proper nouns, the predicate can be reduced to n.

Bintu n faranfara Nana yi.
Bintu is prettier than Nana.

Ameriki n laatu Faransi yi.
America is farther away than France.

27.2 BASE FORMS OF ADJECTIVES. Most adjectives have base forms ending in -a, although there are a few exceptions to this generalization. The exceptions do not follow any particular pattern and must be individually memorized. Plural forms of the bases are identical to singular forms in all cases.

27.3 NEGATING COMPARISONS. A negative comparison can be formed by changing the predicate from nan to nta and omitting the emphatic particle.

Bintu nta gilla Boyi yi.
Bintu is not taller than Boyi.

Bakari te n nta xooro Saalun te n ŋa.
Bakari's field is not larger than Saloum's field.

Wulle n nta gotonta muusine n ŋa.
Dogs are not more clever than cats.

VOCABULARY

bìrongolle
bóyinaare/i/u
dínanta
fùŋu
fàsu
hóoraxu
jènjeri-xuile
léminaxu
nyèkka
ràgande
sàare-siino
tìnte
tùwaxu
táaxulemmaxu
xìrisaxu
xúru

27E.1 Sentence Formation Exercise. Use the adjectives below and form sentences comparing two people or objects. You supply the subject and the complement of the comparison. The adjectives are given in their base form.

Example: xumanta Bintu n xumanta sidi yi.

liŋi	nice, sweet	xumanta	thin
xooro	big, wide	gaba	numerous, abundant
laatu	distant	dinka	fat, large
sembenta	strong	gotonta	clever, intelligent tricky
deppa	short	gilla	tall
teloŋonta	straight	roxo	narrow, small
nawa	easy	guubanta	crooked
ŋarinya	ugly	xoto	expensive, difficult
turuunta	stupid	mulonta	slow

27E.2 Transformation Exercise. Transform the following comparisons to their negative versions.

Example: Demba ya n dinka Samba yi ba?
Is Demba fatter than Samba?

> Demba nta dinka Samba yi ba?
> Isn't Demba fatter than Samba?

1. Umaru yaqqe n ya n finanta Modibo yaqqe n ŋa.
2. Hawa remme n ya n bonota Fatumata remme n ŋa.
3. N gida ya n sembent'an gida yi.
4. N tonge n nan liŋi n selife n ŋa.
5. O debe n ya n tinta xa debe n ŋa.
6. N gidan-yaxare ya n faranfara Samba gidan-yarare n ŋa.
7. Demba remme n nan roxo n remme n ŋa.
8. O si n ya n jawu xa si n ŋa.

27E.3 Transformation Exercise. Pluralize the nouns being compared in the sentences above.

Example:

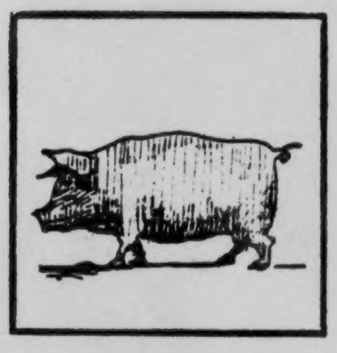
Umaru yaqqu n ya n finanta Modibo yaqqu n ŋa.
Oumar's wives are darker than Modibo's wives.

27.4 COMPARISONS OF EQUALITY. Comparisons of equality are different from comparisons of inequality. The subject and the complement noun are put at the head of the sentence. This noun phrase is followed by the predicate nan (or ya n) and the adjective nyekka 'equal.' The quality which is the basis of the comparison appears as a nominalization, followed by yi.

> Murunte n do yaxare n nan nyekka sige yi.
> The boy and the woman are equal standing up.
>
> Samba do Demba nan nyekka sembe yi.
> Samba and Demba are equal in strength.

27.5 QUANTITATIVE SUPERIORITY. To form comparisons of quantities, use the adjective fuŋu followed by the noun establishing the standard for the comparison. This noun is followed by ya or yi. Following this noun phrase is the one specifying the quality of properties being compared.

> Samba ya n fuŋu Bakari ya haqqile yi.
> Samba has more brains than Bakari.
>
> Na n ya n fuŋu sugo n ŋa xatti yi.
> The cow has more milk than the goat.
>
> N gede n ya n fuŋu xa gede n ŋa ji yi.
> My well has more water than your well.
>
> Mamadu ya n fuŋu Bakari ya dunteŋŋaxu yi.
> Mamadou has more integrity than Bakari.



27E.4 Transformation Exercise. Change the following sentences from comparisons of superiority to comparisons of equality.

Example: Boyi ya n gilla Bintu yi.
Boyi is taller than Bintu.

> Boyi do Bintu ya n nyekka gilloye yi.
Boyi and Bintu are the same size.

1. Bakari te n nan xooro Saalun te n ŋa.
2. Boyinaare n nan gotonta wulle n ŋa.
3. O debe n ya n laatu xa debe n ŋa.
4. Jenjeri-xulle n nan faranfara wandalle n ŋa.
5. Soxe n ya n xoto biron-golle n ŋa.
6. Kuye nan fasu ragande n ŋa.

27E.5 Transformation Drill. Negate the following sentences in the manner demonstrated by the model.

Example: Ke sugo ya n fuŋu xa sugo n ŋa xatti yi.
This goat has more milk than your goat.

> Ke sugo nta fuŋu xa sugo n ŋa xatti yi.
This goat doesn't have more milk than your goat.

1. Ali ya n fuŋu Fulle yi nani n ŋa.
2. Xa ya n fuŋu n gidan-yugo n ŋa saare-siino yi.
3. N ya n fuŋu xa yi xalisi yi.
4. Bintu ya n fuŋu Nana yi yiraamu n ŋa.
5. N ya n fuŋu Xumba yi remmu n ŋa.

27E.6 Substitution Drill. Substitute the following words into the last noun slot in the sentence frame below. Give the translation appropriate for the sentence you have created.

Ke sare ya n fuŋu n ŋa ______________ yi.
This person has more ______________ than I do.

yigande
doroki
gidan-yaxaru
tuwaxu
menjaŋŋu
goro
haqqile
xirisaxu
yaqqu
teni
hooraxu
leminaxu

27.6 COMPARISON OF ACTIVITIES. To compare activities rather than qualities or quantities, use the formula:

SUBJECT + (ya n) + VERB + dinanta + COMPLEMENT + yi

An yige dinanta n ŋa.
You ate more than I.

Si n ya n wurunu dinanta fare n ŋa.
The horse runs faster than the donkey.

Na n ya n xamini dinanta sugo n ŋa.
The cow milks better than the goat.

Xanyaana n ya n taaxunu dinanta soxaana n ŋa.
The hunter sits more than the farmer.

The form of the verb (completive or incompletive) depends on the meaning of the sentence. If the activities are over and done with, use the completive form. If they are enduring activities (or if the statement expresses general truths) use the incompletive form.

27.7 COMPARISONS OF SIMILARITY. When two activities or conditions are compared and are found equal or similar, the way to express it is:

SUBJECT + (aux) + VERB + xo + COMPLEMENT + moxo

An yige xo n moxo.	You ate as much as I did. (You ate like I did.)
N wa golli-nyana x'an moxo.	I work as you do.
N wa wurunu x'an moxo.	I run like you do.

Both this construction and the preceding one with dinanta are negated with ma and nta, depending on the aspect of the action.

An ma yige dinanta n ŋa.	You didn't eat more than me.
Si nta wurunu dinanta fare n ŋa.	The horse doesn't run faster than the donkey.
An ma yige xo n moxo.	You didn't eat like me.
N nta golli-nyana x'an moxo.	You didn't eat like me.

27E.7 Sentence Formation Exercise. Form sentences comparing the pairs of people or objects given with respect to the activity specified. You select the form of the verb and provide a translation.

Example: Nyogome / si / mini

Nyogome n ya n minni dinanta si n ŋa.
Camels drink more than horses.

or

Nyogome n ya n mini dinanta si n ŋa.
The camel drank more than the horse.

1. Yugo/ yaxare/ tiŋa
2. Sare / kiteere sare/ xenqe
3. Muusine/ jarinte/ xanyane
4. Nagaana/ soxaana/ gaara
5. Xuso/ yaxarin-xaso/ rage
6. Yaxarin-xaso/ yugu-xaso/ sefe
7. Moodini/ ke sare/ xaraŋŋa
8. Maxambane/ yugu-xaso/ golli-nya

27E.8 Transformation Drill. Negate the following phrases:

1. An suugi xo jaare n moxo.
2. Ke fo wa xurana xo saane n moxo.
3. A wa sigareti minni xo waxante moxo.
4. Ke sugo wa xamini dinanta n sugo n ŋa.
5. An da maaro n yiga dinanta Ali yi.
6. An da yigefo n wutu dinanta n ŋa.

27.8 COMPARISON OF ABSOLUTE SIMILARITY. To compare two people, objects or states without specifying the dimension along which the comparison is made, use the formula:

SUBJECT + ni + xo + COMPLEMENT + (ya) yi

Xenqo n ni xo kalle n ya.
Sleep is like death.

Ke lemine ni xo faabe n ya.
The child is like his father.

Muusine ni xo jarinte n ya.
The cat is like the lion.

Muusine n nta jarinte n ŋa.
The cat is not like the lion.

27.9 SUPERLATIVES. To specify that a person or object is superior in some way, that person or object is mentioned first, followed by the emphatic particle and the base form of an adjective, then the postpositional phrase su yi 'to all.' This postpositional phrase generally also includes the phrase 'of them' or 'of us.' In the first example below, the reference group is 'all of us;' thus the pronoun o appears there.

N kisima ya n xas'o su yi.
My grandfather is the oldest of all of us.

Ke ji ya n mull'i su yi.
This water is coldest of all of them.

Xayes ya n teyi noqqu n su yi.
Kayes is the hottest place of all.

Nana ya n turunt'o su yi.
Nana is the most foolish of all of us.

27E.9 Transformation Exercise. Change the following sentences so that they become superlative phrases following the model provided.

Example: Laasana ni lemina-sembente n ya yi.
Lasana is a strong child.

> Laasana ya sembenta lemunu n su yi.
Lasana is the strongest of the children.

1. Ali wulle n ŋarinye n ya ni.
2. Ke kille ni killi-teloŋte n ya yi.
3. Ke gille ni killi-guubante n na.
4. Ke si ni si-mulonte n ya yi.
5. Soxe ni golli-liŋe n ya yi.
6. O debe laate n ya ni.
7. O ma ni yaxari-deppe n ya yi.
8. O maama xase n ya ni.

27E.10 Activities

A. Guided Answer Drill. The instructor asks questions offering a choice of activities. The student picks one and responds with a comparison explaining the choice.

Example:

TEACHER:	An w'a mulla nan taaxu m'an w'a mulla nan daga sinima n ŋa? Do you want to sit there or do you want to go to the movies?
STUDENT:	N w'a mulla nan daga sinima n ŋa! Ke n ya fasu taaxuye n ŋa. I want to go to the movies. That is better than sitting.

B. Variation on Guided Answer Drill. Each student comes to class with three choices he or she will then present to the others, following the format suggested above.

C. Chart Pattern Practice. Return to the chart on page 286 and form sentences where objects pictured in the chart are compared.

Example: Ke baafe ya n roxo ke baafe n ŋa.
This door is narrower than that door.

Don't forget that you can form negative sentences as well.

D. Look around the room you are studying in for things to compare. Try forming all the kinds of comparisons you have learned in this lesson.

LESSON TWENTY-EIGHT

Participles and Adverbs
Review of Soninke Sentence Structure

28.1 PARTICIPLES. Participles are verb forms that modify nouns and verbs. In English phrases like 'the moth-eaten sweater,' 'the seated man,' 'the hanging gardens of Babylon,' the words 'moth-eaten,' 'seated' and 'hanging' are participles.

In Soninke, participles occur very frequently as modifiers for nouns.

A taaxunte n t'i ma saha.
He, seated, said he was not in good health.

A da gunne biyinte n wari.
I saw the burned forest.

N da yitte xanunte n bi.
I burned the fallen tree.

In earlier lessons you also saw that similar participial forms can also function by themselves as nouns.

Xajinte n daga dokotorin-ka n ŋa.
The sick person went to the doctor's office.

Bononte n ya ni.
It's a spoiled one.

Tuurinte! Manne ni ke?
Fool! What is this?

What all these participles have in common is that they express accomplished states; they describe what has already come to pass rather than what is currently happening. A sick person is someone who has already become sick; a seated person is someone who has already sat down.

Even if the condition in which the people find themselves endures permanently, the events that led up to their achieving that state are over and done with. The -nte forms of verbs then are past participles.

Past participles contrast with present participles, forms of verbs which describe on-going conditions.

N da gunne biyinte n wari.
I saw the burned forest.

N da gunne n wari bini.
I saw the forest burning.

Present participles are simply the incompletive aspect forms of verbs used as modifiers.

N d'a wari soxono.
I saw him farming.

N da Mamadu wari terene saxa n ŋa.
I saw Mamadou walking to the market.

N d'a terinka suugunu.
I listened to him singing.

VOCABULARY

béexi
dambu
dé
fátanfansi
fimbi
feera/a/o
fina
fonne
jagajakka
jakki
jíiba
nyaaga
tunni
wallaxa/a/o
waasa
waxu
wotte
xàsu
xáta
xóoro
yilla

28E.1 Substitution Drill. Add the present participle of the following verbs as modifiers to the sentence:

N d'a wari ________.
I saw him ________ing.

bagu
bifi
bimbi
bonbon bosi
yiraamu n bamba
bonte
butu
ficce

fimbi
beexi
kara
kampi
kinye
saxu
xuso n batu

seliŋe koti
yimbe n kumu
sombi manaxa
wuru
setu si n ŋa
soyi
wulli

28E.2 Transformation Drill. Transform the following verbs into past participles and add them as modifiers in the sentence frame:

N d'a ________________ n wari.
I saw it/him ____________ed.

Example: N d'a riyinte n wari.
I saw him come.

ri
ro
saxu
butu
tere
taaxu

toxi
wuru
joogi
kaawa
kanu

miri
moyi
muumu
wunyi
safa

28.2 ADVERBS AND EMPHATIC PARTICLES. In addition to the particles which can modify verbs, Soninke has a small number of adverbs and qualifying particles that can be used to add shades of meaning to phrases.

A. (moxo) siri and (moxo) buru. Siri and buru are generally translated as 'good' and 'bad,' but their meanings are considerably more inclusive than that. Buru also means 'too much,' 'too little,' 'abnormally,' 'immoderately;' indeed its range covers everything that could be considered deviant, unacceptable or unpleasant in any degree. The semantic range of siri is equally wide; it means not just 'good,' but normal, adequate, suitable, to the point, correct.

B. koyi. Koyi is an emphatic particle used to indicate surprise or amazement about the event reported.

A d'a nya koyi!	He did that!
A d'a yiga koyi!	He ate that!

C. de. The particle de reinforces a statement in much the same way that the English adverb 'really' does:

A ri de!	He really came! He really did come!
A w'a mulla de!	He really likes it!
A w'a golli-nyana de!	He's really working.

D. ke. The particle ke indicates that whatever is reported in the statement containing it was expected. Its meaning is something like 'of course' or 'surely.'

Mamadu ri lenki?	Did Mamadou come today?
A ri ke!	Of course he came! He surely did!

E. fina, fonne and xadi. These three qualifying words mean 'yet,' 'a little' and 'again' respectively.

A ma ri fina.	He hasn't come yet.
An yige fina ba?	Did you eat yet?
N yige fonne.	I ate a little.
N xara fonne.	I studied a little.
A ma ri xadi.	He didn't come again.
A ri xadi.	He came again.

28.3 QUANTIFIERS DANTANTO AND LAMAAMU. In addition to the quantifier su 'all,' gabe 'a lot, many,' beesu 'each, every,' yogo 'a certain, a certain number of,' Soninke has dantanto 'a limited number,' and lamaanu 'a few.' As with the English indefinite quantifier 'several' and 'a few,' it is impossible to state precisely the number of objects these categories contain, although four is probably the lower limit and twenty the upper limit of these figures.

Sare dantanto wa taaxunu kiide n wure.
A small number of people is sitting under the baobab.

Sare lamaanu wa taaxunu kiide n wure.
A few people are sitting under the baobab tree.

28E.3 Translation Exercise (Oral). Supply plausible translations for the following sentences:

Ali golli-nya	moxo buru. moxo siri. koyi. de. ke. fina (Change auxiliary). fonne. xadi.
Mamadu da maaro n yiga	buru. siri. koyi. de. ke. fina. xadi.

28E.4 Manipulations. Use the following objects:

coins, matches, pencils, pens, playing cards.

QUESTIONS: Who has (a lot, many, several, a few, all) the X?

Who doesn't have any X?

Who wants (one, several, many, a few)?

ANSWERS:

I			
you			
he/she	don't	have	several
we	doesn't	want	a few
you			many
they			

COMMANDS: Give (one, several, a few, a lot) to
me him her each of them

Take turns asking and answering questions about quantifiers.

28.4 **REVIEW OF SONINKE GRAMMATICAL STRUCTURE.** Soninke is a Subject-Object-Verb language manifesting very little syntactic irregularity (except in its system of cardinal numbers). There are two basic types of simple sentences: (1) sentences without verbs and (2) sentences with verbs. All complex sentences are combinations of these two basic types.

28.5 **VERBLESS SENTENCES.** The category of verbless sentences is composed of those that form predications with ni/fe/feti and those which form predications with wa/nta. The ni sentences either assert the existence of some person or object (that is, they make existential statements) or they assert the identity of some person or object (that is, they make identity statements). The wa/nta sentence asserts the location of some person or object.

A. **Ni sentences.** The simplest of the ni-type sentences are those used to specify the identity of a person or object.

Si n ya ni.	It's a horse.
Si fe.	It's not a horse.

This same sentence pattern can be used with adjectives to identify the qualities of a person or object:

Si jeye n ya ni.	It's a fast horse.
Si jeye fe.	It's not a fast horse.

A more complicated version of the verbless identity statement is the one predicating the inclusion of a person or object in a larger set of people or objects.

O ku ni misikiinu n ya yi. We're humble people.
(We are included in the set of humble people.)

O ku feti banna yi. We are not rich people.
(We are not included in the set of rich people.)

B. **Wa sentences.** The second major type of verbless sentence is the locational type. In this type of sentence the locative auxiliary wa/nta asserts the location of a person or thing at a specified place. The place is specified with a postpositional phrase.

Mamadu wa kilde n wure.	Mamadou is under the baobab.
Nana nta kompe n ŋa.	Nana isn't in the room.

This sentence pattern is used to assert certain kinds of possession, in addition to describing certain bodily states or conditions.

Xalisi wa n maxa.	I have money. (Money is in my possession.)
Yimman-kara n wa n ŋa.	I have a head-ache. (A head-ache is on me.)

28.6 SENTENCES WITH VERBS. The basic structural formula for a sentence containing a verb is:

SUBJECT + AUXILIARY + (OBJECT COMPLEMENT) + VERB + (VERB COMPLEMENT) + (MODIFIER)

The auxiliary is omitted in completive aspect sentences having intransitive verbs, but otherwise this pattern characterizes Soninke simple sentences having verbs.

When sentences with verbs occur as subordinate sentences, a subordinate clause marker (ga, be or na) appears within it, the exact position of this element determined by the function of the clause.

28.7 QUESTIONS. There are two kinds of questions in Soninke: those that can be answered yes or no, and those that demand more extensive answers. The first type is formed by adding the question word ba to the end of an affirmative or negative statement. The second is formed by replacing one of the propositional arguments in the sentence with an interrogative word. This replacement process can occur in either verbless sentences or sentences with verbs.

Ko ni?	Who is it?
Manne ni ke?	What is this?
Ko n da maaro n yiga?	Who ate the rice?
An da manne yiga?	What did you eat?
An da manne dabari?	What did you do?
An daga minne?	Where did you go?
An da ke koyi ko yi?	Who did you show that to?

An da kacce n kutu ti manne yi?	What did you cut the rope with?
An wa manne me mulla?	How many do you want altogether? (What do you want altogether?)

Questions that ask why or how have the interrogative word in the position occupied by manner adverbs and time words, that is, at the end of the sentence.

An daga saxa n na manne yi?	Why did he go to the market?
A ri ka n biiri (dimma)?	When did he come?
A da ke nya kan moxo?	How did he do it?

28.8 MORPHOLOGY. The major problems confronting people trying to learn Soninke are almost without exception questions of morphology, that is, the shapes of individual words. Each noun in the language has at least two and sometimes as many as three forms, and many verbs have three or four different shapes. Moreover, while many generalizations can be made about morphology, all of them have exceptions. (Sometimes as many as 30 percent of the vocabulary items that should obey a rule are exceptions to it.) This means that learning Soninke is a matter of finding out which vocabulary items are rule-governed, which follow sub-rules, and which are absolute exceptions to all rules.

When you find an irregularity, practice saying it over and over until it becomes as natural as saying 'children' instead of 'childs,' or 'mice' instead of 'mouses.' (If we have stressed certain verbs in this grammar at the expense of others, it was to give you such practice, because these verbs are the most frequently encountered irregularities in the verbal system.) Keep a notebook of words that do not conform to generalities; review it frequently. Spend time studying the lexicon at the back of this grammar, and, above all, talk to people.

28E.5 Activities

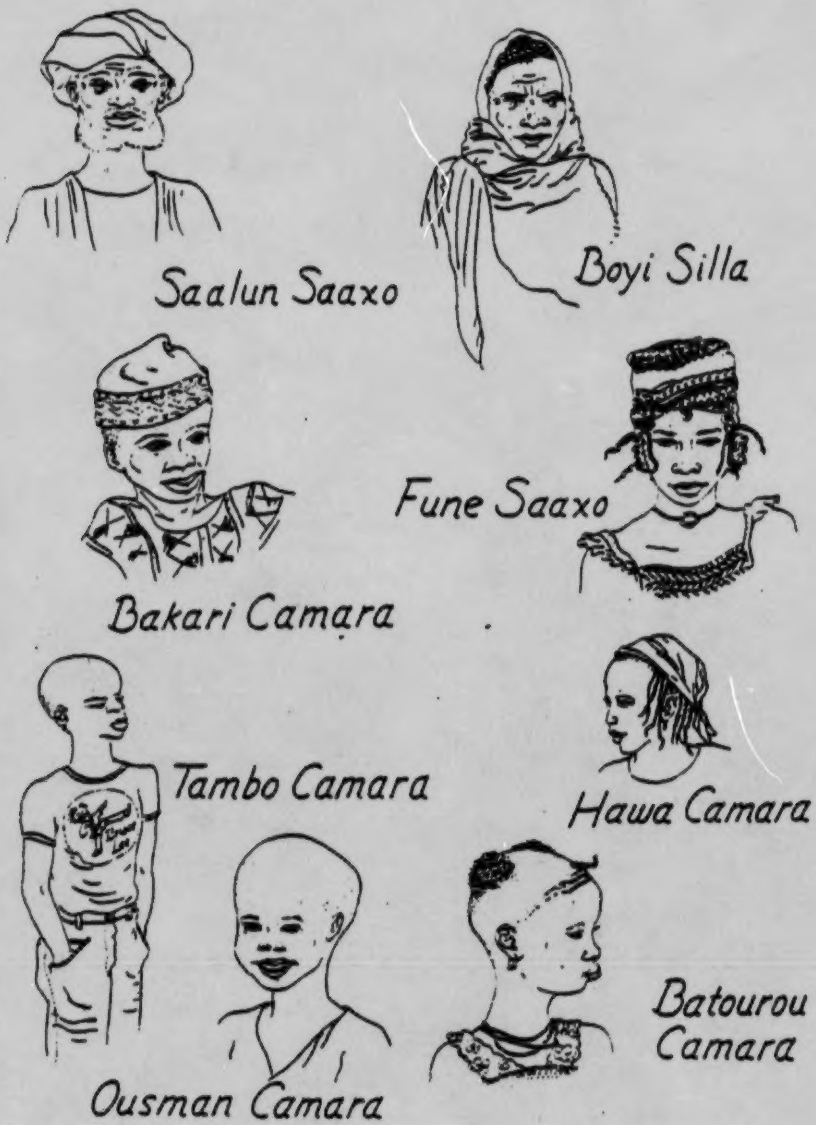
A. In the first few lessons of the Communication and Culture Handbook, there were many grammatical constructions which were not explained. You simply memorized the sentences and tried to pronounce them fluently. Go back to these early lessons and go over the grammatical forms you find there. Explain them to each other in class.

B. Go over the texts in the Special Skills Handbook. If there are grammatical constructions you do not understand, see if your instructor can explain them to you.

C. Write your own text in Soninke and give it to your instructor for approval. Do something that might aid you in your job as a volunteer. For example, you might want to write a questionnaire for determining health needs in a Soninke village. You might wish to write out instructions for how to farm tobacco more efficiently. You might wish to have a speech prepared on the importance of well maintenance and hygiene.

Each member of the class should prepare a document for the teacher to read and correct.

CHART I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Boyi Silla
Bakari Camara
Fune Saaxo
Tambo Camara
Hawa Camara
Ousman Camara
Batourou Camara

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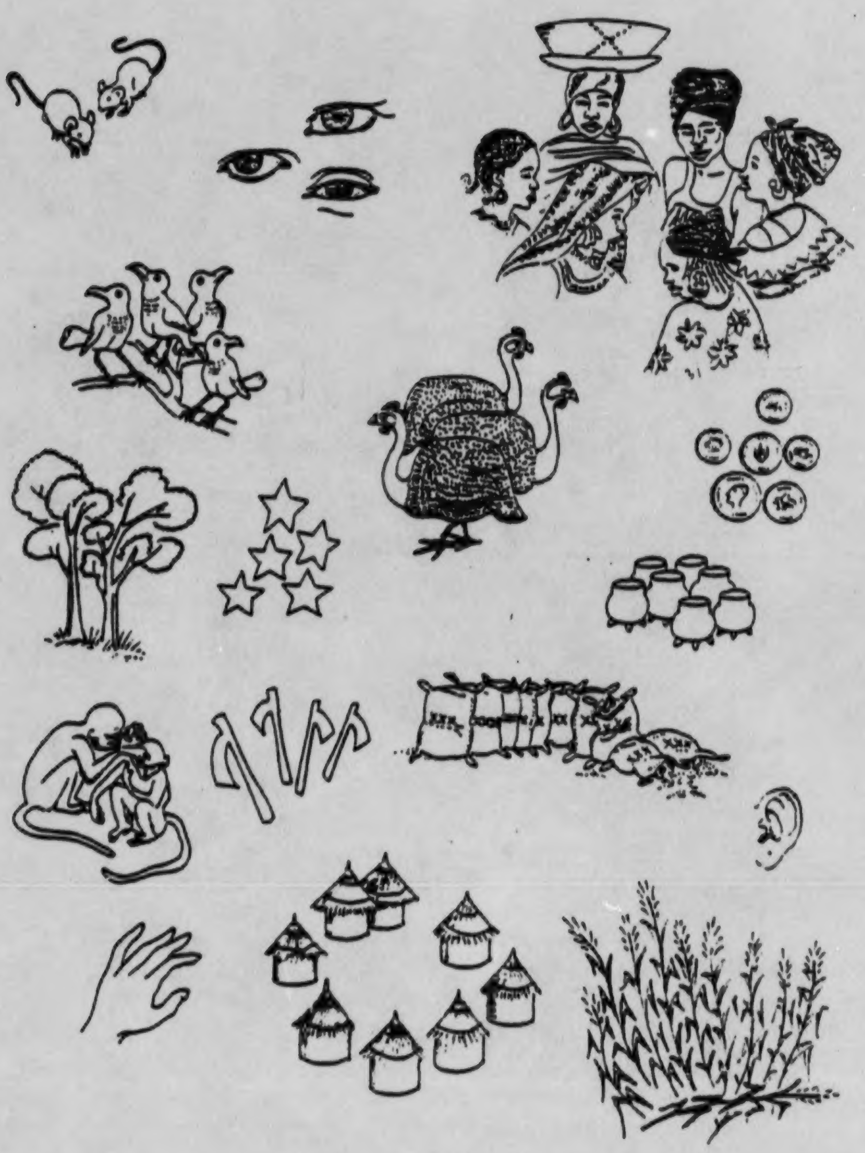

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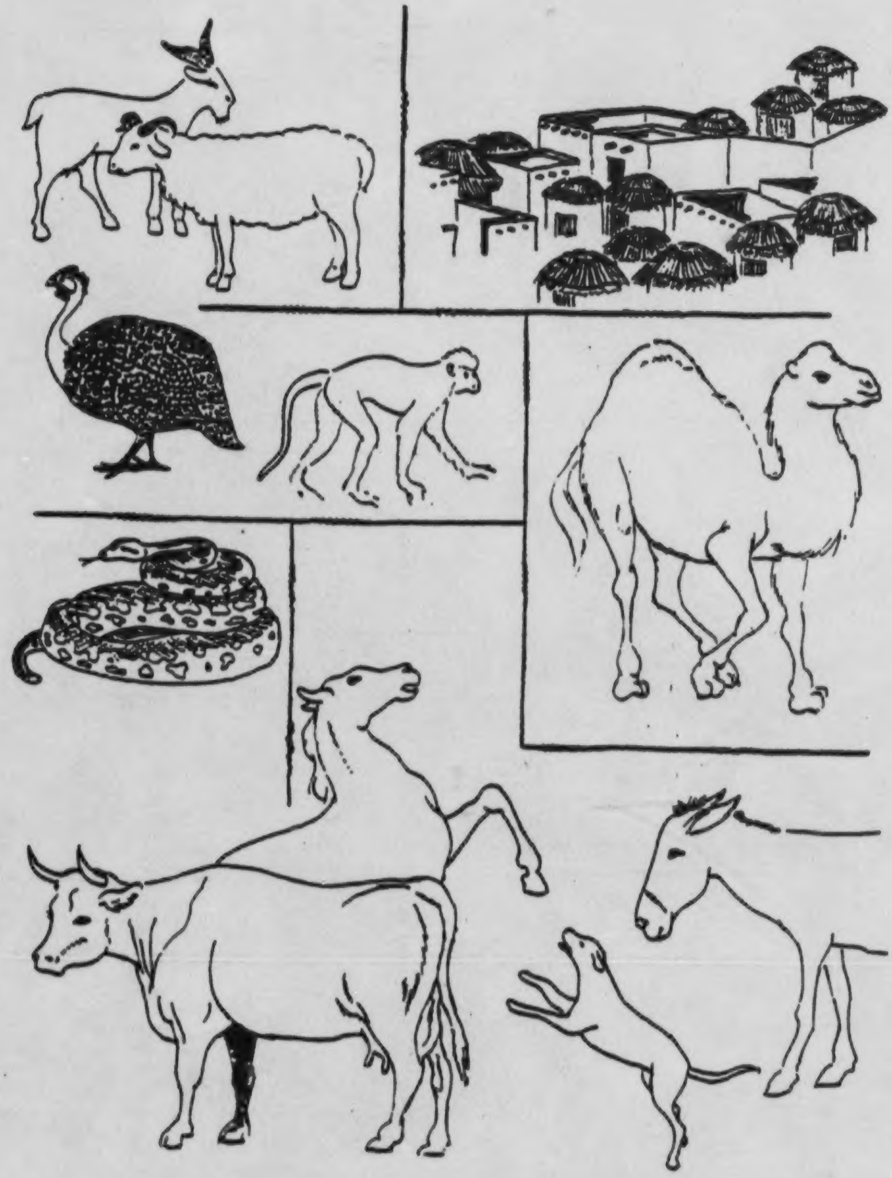

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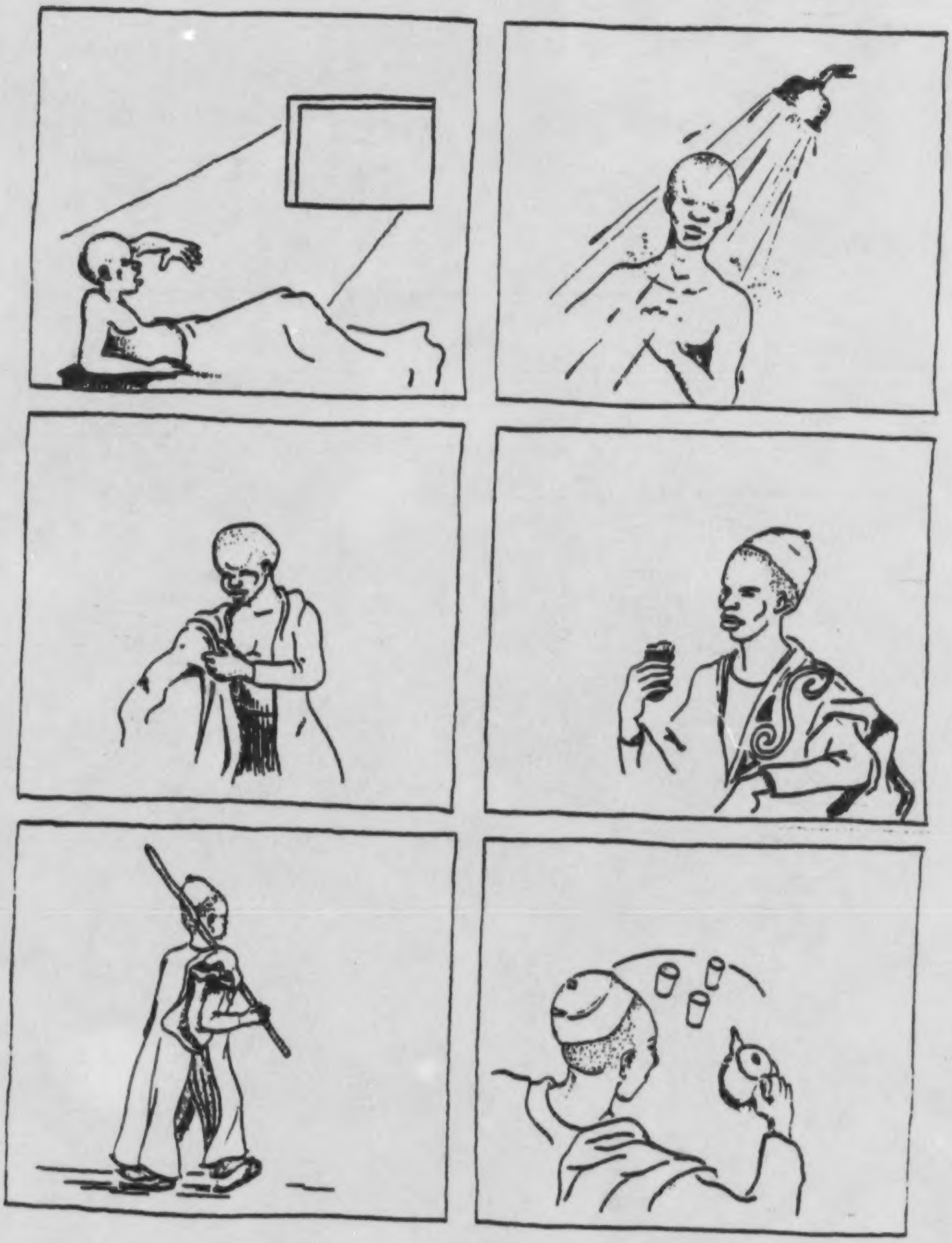

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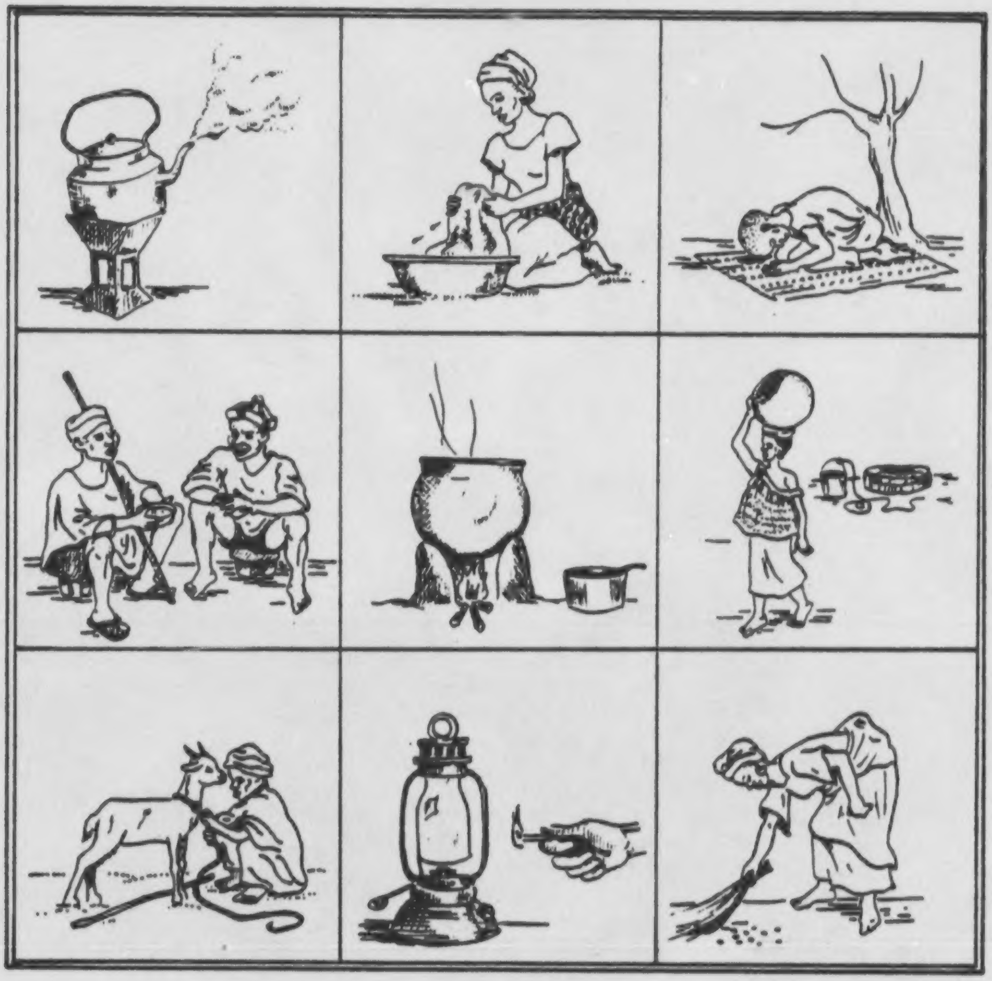


Answers to Written Summary Exercises

2E.1

1. Lemine n ga na tirigis' an kaara n ŋa, an na t'a da bire.
2. O da ke betaaxe wara katt' an ŋa, n'an tuyind' o xibaaru n ŋa.
3. Ke yaxanne d'i ma nan xawa.
4. Ali d'an gida daga Bamako.
5. An set' i si n ŋa.

4E.11

A. Translate into English

   1. It's a python.
   2. It's not Soumare.
   3. It's (the) Soumare.
   4. It's (a) Soumare.
   5. It's a dog.
   6. It's not a horse.
   7. It's not the house.
   8. Is it a horse?
   9. Is it a child?
   10. Isn't it a village?

B. Translate into Soninke.

   1. Nògome fè bà?
   2. Xùso ǹ yànì bà?
   3. Ayi, yàxanne ǹ yà nì.
   4. Yo, xùso ǹ ya nì.
   5. Jàxe fè.
   6. Sùgo ǹ yà nì.
   7. Yúgu-xáse fè.
   8. Kànne fè.
   9. Báafe fè bà?
   10. Yo, báafe ǹ yà nì.

5E.9

1. xàramóxe fètì bànna yí.
2. Xànyaana ǹ fètì xàsonke yà.
3. Tùbáabu fètì mìsilime yí.
4. Múrunte ǹ nì bámbàra ǹ yà.
5. Káfiri ǹ yà nì ń ŋá.
6. Súgo ǹ yà nì.
7. Hóore ǹ yà nì jùla ǹ ŋá.
8. Bámbàra fetì yúgo-xáse yà.
9. Xùso ǹ nì fúlle ǹ yà.
10. Nà fè.
11. Xàramóxe ǹ yà nì yúgo-xáse ǹ ŋá.
12. Nỳogome ǹ fè...Sì ǹ yà nì.
13. Lémine ǹ nì xásonke ǹ yà.
14. Sòxáana ǹ nì mìsikiine ǹ yà.
15. Yúgo fè.
16. Xàramóxe ǹ yà nì Bakari yí.
17. Sáalùn yà nì bànna ǹ ŋá.
18. Sòninke ǹ yà n+án ŋá.
19. Fùne yà nì.
20. Fùne yà nì yàxare ǹ ŋá.

6E.9

1. maama
2. yaqqe
3. Saloum Saaxo
4. Saloum Saaxo
5. gidan-yaxare
6. Boyi Silla or Saloum Saaxo
7. Fune Saaxo
8. Kisimare
9. maama
10. Fune Saaxo or Bakari Kamara
11. baayi
12. yaqqe n faaba
13. len-yaxare
14. gidan-yugo
15. Boyi Silla
16. gidan-yugo
17. n ŋa
18. yi
19. n ŋa
20. n ŋa
21. faaba
22. ma

Answers to Written Summary Exercises

7E.7

1. Saro filli tani n ni naxato ya.
2. Saro nyeri nuxunnu n ni nyeru ya.
3. Sare baane dorommo n ni tammu ya.
4. Nani naxati toru n ni segu ya.
5. Sini sikki yaaxo n ni tummu ya.
6. Seliŋu kabi laqqu n ni kabu ya.
7. Nañi filli tani n segu ya.
8. Nayiinyo karagi toru n ni tummu ya.
9. Seliŋu segi nuxunnu n ni segu ya.
10. Yugu karagi kitte n ni tummu ya.

8E.6

A. Scrambled Sentences

1. Ali seiin-yaxaru n siru n ya ni.
2. Ku si-jewu binnu n ya ni.
3. Fullu n gillu n ya ni.
4. Soninko n faranfaro n ya ni.
5. O debu n laato fe.

Translations of Scrambled Sentences

1. Ali's hens are good.
2. These fast horses are black.
3. The Fula are tall. (Fulas are tall.)
4. The Soninke are handsome. (Soninkes are handsome.)
5. Our villages are not far.

B. Transformation Drill

1. Fulle naxanti gillu n ya ni.
2. Ali len-yaxaru n naxati faranfaro n ya ni.
3. Suraqqe nyogomo n segi xooro n ya ni.
4. N faaba sugu n sikki xullu n ya ni.
5. Bintu gondomo n filli gillu n ya ni.
6. Bakari leminu n naxati buccu n ya ni.

Translations of the Transformed Sentences

1. The four Fulas are tall
2. Ali's four daughters are beautiful.
3. The Moor's eight camels are big.
4. My father's three goats are white.
5. Bintu's two pounding sticks are long.
6. Bakari's four children are small.

9E.12

A. Translate Into Soninke

1. Kiine nta xuso n maxa. (Generic statement)
2. Dulle n wa Bakari remmu n naxati yi.
3. Sombi-liŋe wa saabara n noxo n ŋa.
4. Si-xullu filli wa kiide-gille n wure.
5. Nwasoto wa Moritani kinqenna n ŋa.
6. Yaxannan-buccu sikki wa Bakari teni n noxo n ŋa.
7. Izini nta Suwena yi.
8. Motoni nta Suwenanko n maxa.

B. Sentence formation.

1. Otowoita wa Kodowari kimbakkan-sehell n ŋa.
2. Nyogomo n naxati xullu n ya ni.
3. Ku yaxarin-xaso deppo n ya ni.
4. Soxanno filli wa yitte n wure.
5. Bintu do Bakari ni Suwenanko n ya.
6. Faru filli do jaxo sikki ya ni.
7. Sare banne dorommo n ni tammu ya.
8. N kisima feti misilime yi.
9. Ke sare ni xa faaba yi.
10. Ku na-binnu n'i nani n ya.

10E.7

A. Rewrite Reduction Drill

1. Tan-nyere sare ya ni.
2. Tan-nyere fowu ya ni.
3. Tan nyere do yeliŋu filli ya ni.
4. Tan -kabe do fowu karagi ya ni.
5. Tan-sikke do saro nyeri ya ni.

B. Sentence Formation

1. Yaxarin-xasa-deppe baane wa saxa n ŋa.
   One little old lady is in the market.
2. Kambi-bure wa suran-xase n ŋa.
   The old Moor has a bad tooth.
3. O kisima teni n su wa misiide n falle.
   All of our grandfather's fields are behind the mosque.
4. Tabelini-filli wa yitte n wure.
   There are five tables under the tree.
5. Si-jewu n buccu n ya ni.
   The fast horses are small.

11E.10

A. Translate into Soninke.

1. Wulli binne n wa saxa daba n kamma kilde n wure.
2. Kafiri n ma daga misilide n ŋa.
3. Maxambane n xenqe nagaana n guppe n wure gunne n ŋa.
4. Moodini sikki saili misilide n noxo n ŋa.
5. Leminu nyeri ma xaj' i kisima ka n ŋa. I xaji saxa n ŋa.
6. N kanu wulle n ŋa.
7. Nagaana n d'i jaxe n bagu debe n ŋa.
8. N ma kiti Ameriki yi.
9. Murunte n ma gaara.
10. Yugu-xase n taaxu nyiinye n ŋa.

B. Transformation Exercise.

1. Juli-xase n ni banña n ya yi.
2. Mobil-dumbu naxate sigi.
3. Yugu-xasu n wanqi fan-xoore n ŋa.
4. Xuso-faranfare n maxambane n ŋa.
5. O ragge debi-bucce n na.
6. Nagaan-fula ma giri Moritani.
7. Tangaan misiikine n ma kite.

12E.9 Translation

One day a man gave a cowrie to his son. He said "Go buy a sheep's head from the cooked meat merchant." The child went and bought the head. He ate the flesh. After that, he came to his father's place with the dry bones.

The father said to him "Fool, what is this?"
He replied "It's a sheep's head."
The father said, "Where are the eyes?"
The child responded, "It was blind!"
"And the tongue?"
"It was mute!"
"Where are the ears?"
"It was deaf!"
"Where is the flesh of the head?"
"It had mange!"

This story is adapted from Charles Monteil (1967) Textes soninké. Bulletin de I.F.A.N. series B3/4: 559-597.

Answers to Written Summary Exercises

12E.10 Rewrite Sentences

1. Ko n da ke te soxo ti gumboni n ŋa?
2. Fatumata da manne soro saabara n ŋa?
3. Jula n da maaro n xobo minne?
4. Yugo n da jaxe n xurusi ti manne yi?
5. Suran-yaxare n da futo n kini ko yi?
6. Moodi n da manne dabari?
7. Soxaana n da maaro do buta n yiga ti manne yi?
8. Yaxaru n da manne manaxa ti giribe n ŋa.
9. Bintu da Tambo wanqi minne?
10. Ko ma sombi n yiga t'i dorommo n ŋa.
11. Yaxaren-xase n ma xalisi kini ko yi?
12. Murunto n da manne dabari?

13E.11

1. Xaramoxe n wa telle lekkol n ŋa ba?
   Is the teacher going to the school?
2. Misilimeni n nta dolo minni ba?
   Don't Moslems drink alcohol?
3. Nagaana n nta jaxo n toqqo gunne n ŋa.
   The shepherd doesn't leave the sheep in the bush.
4. Soxaana n wa makka n tippi banna n te n ŋa ba?
   Is the cultivator sewing corn in a rich man's field?
5. Wulle n wa saqqo yitte n wure.
   The dog is lying down under the tree.
6. Bintu nta saabara n bippi.
   Bintu isn't over-turning the cooking pot.
7. Murunte n wa si n tappa ba?
   Is the boy tying the horse?
8. An nta ke ji joqqo ba?
   Aren't you pouring that water?
9. Kamme n wa sikki ba?
   Is the rain stopping?
10. Si-xase n wa kalla.
    The old horse is dying.
11. Lemine nta xenne.
    The child isn't falling down.
12. Maaro n wa motto nyiinye n ŋa.
    The rice is rotting on the ground.

Answers to Written Summary Exercises

14E.8

A. Rewrite Exercise

1. Xumbane an na daga teni n ŋa.
2. An na toxo o ka na lelle ke.
3. Waaga yaxare n na ri.
4. Xa na xa kompe n sela saasa.
5. O na ri suumi xaso-mukke.
6. Leminu n na futo n yiga kinsiga ke.
7. Suxuba ke, n na ri ji kini nani n ŋa.
8. Bakari na ri jaxe n xurisi Baano n ŋa.
9. Xuso n na ri bara.
10. Suraqqe n yaqqe n na ri futo n soro lelle ke.

B.

1. Yugo n wa manjaare kinn'i remme n ŋa lenki.
   The man will give a cowrie to his son today.
2. A wa tiye n yigana lenki.
   He will eat the meat today.
3. Lemine wa telle, a wa jaxa-yimme n xobono lenki.
   The child will go and buy a sheep's head today.
4. Bintu wa Tambo wanqini minne lenki?
   Where will Bintu wash Tambo today?
5. An wa manne dabarini lenki?
   What will you do today?
6. Murunto n nta maaro n yigana t'i dorommo n ŋa lenki.
   The little boys won't eat the rice with their fingers today.
7. An wa xalisi n kinni n na lenki ba?
   Will you give me money today?
8. An wa an te n tippi lenki ba?
   Are you planting your field today?

15E.7

1. The goat ate. The goat was eaten.
2. The goat isn't eating.
3. Can cigarettes be smoked here? Can one smoke cigarettes here? Are cigarettes permitted to be smoked here?
4. The car was bought in Guinee.
5. The door was closed.
6. The door was opened.
7. The child washed. The child was washed.
8. The rice was eaten.
9. This book is not understandable. This book is not to be understood.
10. The old man and the old woman were greeted.

16E.9

1. tonindini
2. minindini
3. safa
4. gaayindini
5. kanundini
6. xenqendini
7. xomi
8. kuunyindi
9. rondi
10. kuurundi

17E.9

1. xóbònò
2. xòbònò
3. xóbónó
4. xòbònò
5. xóbènè
6. xòbènè
7. xóbéné
8. xóbéné

18E.8

Translation: The Enigma

These three men were friends. The father of one has chased him out since he habitually chased women in an exaggerated fashion. The father of one of them chased him out since he always chewed peanuts in an exaggerated fashion. The father of one of them chased him out because he was always eating tô in an exaggerated fashion.

They took the road together to go to see the king. To the tô-eater, he gave a hundred dishes of tô. To the peanut-chewer, he gave a hundred baskets of peanuts. To the woman-chaser, he gave a hundred maidens.

When night came, he put each of them into a room, closing the door on him.

When dawn came, they went to the peanut-chewer. They found him crying and sifting among the peanut shells, saying he had eaten them all. They passed on to the tô-eater's spot; they found this one scraping the wooden bowls, saying he had eaten all the tô. They passed on to the where the woman chaser was. When they were opening the door, his first born son told them not to open ,the door because his father hadn't gotten up from sleeping yet.

Who is the strongest of them all?

This story is adapted from one found in Oudiary Makan Dontioko (1979) Soninkara maananu: Recits du Pays Soninke. Bamako, Mali, DNAFLA.

Answers to Written Summary Exercises

18E.9

1. Suxuba ke yimman-kara buru nyi n ŋa.
2. Dulle ma nyi n ŋa kinsiga ke.
3. N daga saxa n ŋa suxuba ke xa Bintu ma nyi no n ŋa.
4. N da n kisima nyi tangini sibiti su Ameriki yi.
5. N nyi sigareti minni, xa wacca ma ny'i minni.
6. N da n menjaŋŋu n nyi timindi sibiti su.
7. N ma nyi kanna wullu n ŋa abada, xa saasa ń wa kanni ya.
8. O nyi xa masi n suugundini waxati su, xa saasa o ma nyi suugundini.
9. Xajinte n nyi daaru, xa suxuba ke n xajinte ma nyi.
10. N ma kanu tuurinto yi.
11. N ma batu mukkuni n ŋa abada.
12. N jatigi yaqqen nyi n yigendini buru.
13. Suxuba su n wa gilli faajiri n ŋa. N wa kiloni tammi wurunu. Ke n faile n wa wangini.
14. Bakari wa si n wurundini lelle su.

19E.9

1. Yugo n nyi wuyini yaqqe n katta.
   The man used to spend the night beating his wife.
2. Bintu wa gilli daga sore.
   Bintu is getting up to go cook.
3. Bagaana n bara telle goore n tanga.
   The shepherd refused to go watch the flock.
4. A ma dune gilli yige.
   He agreed to get up and eat.
5. A nta katta dallana rini gide n jufondi.
   He isn't succeeding in taking a long time to come deepen the well.
6. Bakari dalla toqqo taaxana.
   Bakari remained seated a long time.
7. Lemine n kori gondome n karandi.
   The child failed to break the pounding stick.
8. Mukke n saaga rini wuyi.
   The stranger came to spend the night again.
9. Xaromoxe n yille dallana sefene.
   The teacher began again to talk for a long time.
10. O giri telle mobili n wanqi.
    We got up to go wash the car.
11. I wa rini daga jule n goto.
    They are going to go outsmart the merchant.
12. Bintu kori saage rini.
    Bintu failed to come back again.
13. Bintu yille katta ji teye n joqqo.
    Bintu succeeded once more in pouring out the hot water.
14. O bara saagene telle.
    We refused to come back again.

Answers to Written Summary Exercises

20E.8

1. Bakari nyi tini Sidi na faru n katu.
2. Yaxare n ti moodi n na safaye n dabar'i remme n da.
3. Sakke n wa noore fillande segunu n ke da.
4. Tineeni sikkande o wa rini tonto.
5. Sidi la ma nyi xinini yeeru saasa la wa.
6. Ali da sugu n xamu Mamadu faaba da Mamadu batte n ŋa.
7. Saalun t'i nta soxono Tineeni.
8. Bintu ti sakke nanmaxa noora sikkande segu i da.

21E.7

1. Bakari ga ti Sidi na faru n katu, Sidi butu.
2. Sakke ga nyi noora fillande segunu n ke da, n ny'a faayini.
3. Soyi ga giri saxa n ŋa, a da likke n tiŋa.
4. N ga nyi dolo minni, Ali nyi gambare n timmi.
5. Soxaana n ga nyi sigareti minni, nani n daga.
6. Xaliilu ga nyi tini sakke n nanmaxa noore segu Bintu da, Ali ro kompe n ŋa.

22E.9

A. Translation Exercise:

1. Should you go out barefooted, thorns will stick you.
2. If you don't boil your water, you will get sick.
3. If the dog had not frightened my horse, I would not have fallen off.
4. If I were not a poor person, I would go to Paris.
5. If a woman is a good person, her children will be good people too.
6. If you hadn't gone into his room, he would be asleep now.
7. If I get cold, I will sit by the fire.
8. Had I been hungry, I would have eaten.
9. If the cows hadn't gotten stuck in the mud, we would have come.
10. If a Soninke has money, all his people benefit.

22E.9

B. Rewrite Exercise:

1. a. N ga n'an gidan-yugo n wari, n n'a kuunyi.
   b. N gan d'an gidan-yugo n wari, n ny'a kuunyini.
2. a. A ga na ri n muuru, n na daga Xayi.
   b. A gan ri n muuru, n nyi telle Xayi.
3. a. An ga ma xailisi riti, n na yigande xobo an da.
   b. An gan maxa xailisi riti, n nyi yigande xobono an da.
4. a. O ga m'a bisimilla, a na butu.
   b. O ga max'a bisimilla, a nyi buttu.
5. a. I ga ma ji ro saabara n noxo n ŋa, marro n na bi.
   b. I gan maxa ji ro saabara n noxo n ŋa, maaro n nyi bini.
6. a. Bintu ga ma yiraamu bamba, i nta kaawana.
   b. Bintu gan maxa yiraamu n bamba, i ma nyi kaawana.

23E.9

1. N ma ny'a mulla Ali n'o fuutu bakka botoxa n ŋa t'i landdrowere n ŋa.
2. N nt'a simman'an nan xawa goili-nyaŋaano n jalagini.
3. N ma mungu nan ti yittu n nan xawa xomini.
4. N ma ny'a tu nan t'i ma ny'a mulla nan toxo Moritani ya.
5. N ma sikka nan ti Ali kori nini.
6. N nta simmana nan ti sare n nan xawa sadaxa kinn'aimuudo n ŋa.
7. Samba nt'a mulla Demba n'i deem' i te n soxono.
8. N nt'a simmana nagaana n wa jaxo n tangana siri.
9. Bintu nt'a tu nan ti Bakari w'a mulla nan daga Makka.
10. Bakari nta simmana nan ti Bintu wa yiraan-kurambo.

24E.8

A. Translation Exercise

1. An ga da moodi-remmu be raga, n wa simmana nan t'i faranfaro n ya ni.
2. N ga ny'a mulla na kande be xobo, jula n d'a gaaga.
3. All ga yaxare be mulla, o d'a wari saxa n ŋa.
4. N g'a mulla na ka be xobo, a xote n ya ni.
5. Fula be ga Dag-dagi, a w'a mulla n'i nani gaaga.
6. An ga da wulle be katu, a da n xinyi.
7. N ga da kande be xobo, jula be ga d'a gaaga, n nt'a mulla.

B. Clause Analysis Exercise

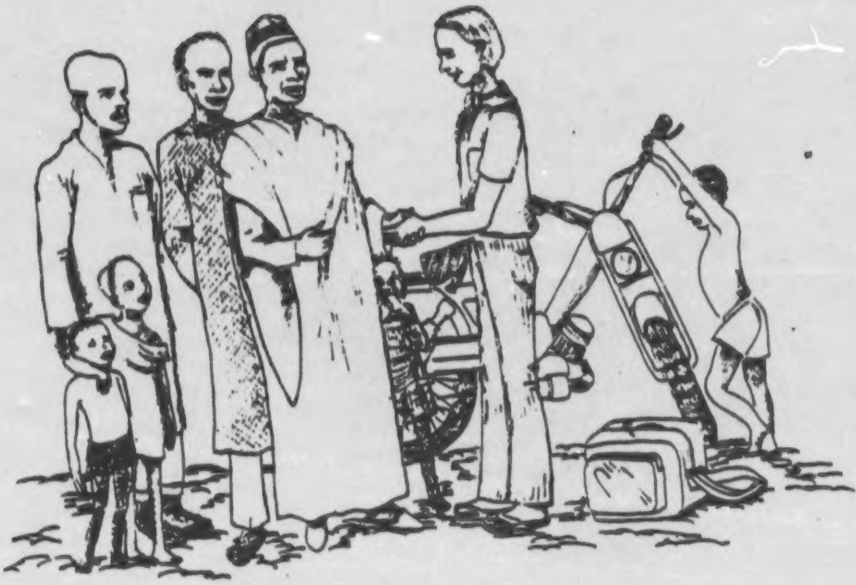
1. O ga da mobilini be wari Kayes, an d'i gaaga banna ya yi.
   We saw the cars that you sold to the rich man in Kayes.
2. Yaxaru n ga da yiraame beni xobo saxa n ŋa, i w'i mulla.
   The women like the pagnes that they bought in the market.
3. Yaxaru be ga da yiraamu n xobo saxa n ŋa, i w'i mulla.
   The women that bought the pagnes in the market like them.
4. Yaxaru be ga da yiraamu n xobo saxa n ŋa, yugu n nt'a mull'i nan daga saxa n ŋa xadi.
   The men don't want the woman who bought the pagnes in the market to go to the market again.
5. Yaxaru n ga da yiraame beni xobo saxa n ŋa, yugu n nt'a mull'i n'i gaaga.
   The men don't want the women who bought the pagnes in the market to sell them.
6. Yaxare n ga da yiraame be xobo saxa n ŋa, yugo n nta simmana nan t'a faranfare n ya ni.
   The man doesn't think that the pagne the woman bought in the market is pretty.
7. Yaxare be ga da yiraame n xobo saxa n ŋa, yugo n nta simmana nan t'a faranfare n ya ni.
   The man doesn't think the woman who bought the pagne in the market is pretty.

25E.8

1. moxo
   I don't know how the people-of-another-time built houses on the cliffs at Njewo. (on Njewo's mountain)
2. dimma
   The time that the people-of-another-time built the houses on the cliff at Njewo, it was long ago (it is not now).
3. noqqu
   The place where the people-of-another-time built houses is on a cliff at Njewo.
4. dimma
   The time we got (collected, amassed) the honey, we sold it for lots of money.
5. noqqu
   The place where we found the honey was in a tree near the river.
6. moxo
   I don't know how you got the honey out of the hole in the tree.

26E.7

1. a. Saalun rage a d'i yaqqe.
   Saloum danced with his wife.
   b. Saalun ya n rage, m'i yaqqe.
   Saloum danced or his wife did.
2. a. Ali ri a do Bakari.
   Ali came with Bakari.
   b. Ali ya n ri ma Bakari.
   Ali or Bakari came.
3. a. Moodini n wa naasi dabarini i do garanko?
   Do marabout make gri-gris with leatherworkers?
   b. Moodini ya n wa naasi dabarini, ma garanki?
   Do marabouts make gri-gris or do leatherworkers?
4. a. Goppe n wa nyiinye xanyana do gurgutte?
   Do hawks hunt mice with owls?
   b. Goppe ya n wa nyiine xanyana ma gurgutte?
   Do hawks hunt mice or do owls?



SONINKE-ENGLISH
GLOSSARY

Notes on the Glossary:

1. The symbol (v.) immediately after an English gloss indicates that the word is translated as a verb in English. The symbol (n.) indicates it is a noun.

2. Soninke verbs are categorized in the following way (Also see Lesson 20, p. 216):

   v. = verb

   i = intransitive

   t = transitive

   a = agent as subject

   o = object as subject

   c = causative

   Therefore, the notation

   v.i.a. means intransitive verb that has an agent as subject of the sentence.

3. In some cases, two forms of the verb are cited, completive and incompletive. The completive is marked (comp.) and the incompletive (inc.). See Lesson 13 for a discussion of the incompletive/completive aspect.

A

a - he, she, it

ábada - never

ábiyon - airplane

Àlahadi - Sunday

àlkeebu - stirrup

Álla - God

állan-xonne - unsocial, wicked, impolite, disobedient person (enemy of God)

állahamudulilayi! - Praise God!

álmaani - fine for damages

álmaami - imam (Koranic priest)

àlmuudo - beggar, garibou

Àlaxamisa - Thursday

àlìméti - match

Álzeri - Algeria

ámba - amber

a me wa du - like, possible

án - you (singular)

ánboloku - envelop

ànjebe - dogfish

ánnabi - the Prophet (Mohammet)

Ánnabin-ŋaqqe - third lunar month (Ascension of the Prophet)

Ánnabin-ŋaqqe-xoxone - fourth lunar month (little brother of the month of the Prophet's Ascension)

ánniya - (v.t.), wish

anniye - intention, desire

Àraba - Wednesday

àrayi - (v.t.), propose, suggest, council

áspirini - aspirin

awuuri - female response

àyi - no

ayiwa - all right, well, o.k.

B

bà - question word

báabà - father (used by offspring as term of address or as reference among each other)

bàabo - foam, scum, froth

báade - funeral ceremony

báafe - door

báaja - well (communal)

báane - alone

báami - (v.i.), gallop

báanambaano - (a) little

báanambe - each (of them)

Bàano - twelfth lunar month (Tabaski)

bàaŋe - at the home of

bàara - thatch for roof

báasi - inconvience, trouble

báasu (v.t.) - to honor by slaughtering an animal, as one would do for an important guest

báatara - useless, good for nothing

bàawo - first rain of agricultural cycle

báaxa - belt of gri-gris

báayi - father's sister

bádaane - smallpox

bàgàane - lizard

bága - equal

bágandi - (v.t.), send out, see out

bágu (v.i.) - to go out, leave (see bakku)

bájjo - wool blanket

bàjungu - millet or corn grains (boiled and salted)

bákká (inc. of bagu) - to leave

bála - (v.i.), stuck, (get) caught (in something)

bálla (inc. of bara) - to refuse

bálle - refusal

bámba (v.t.) - spread out (a mat, a pagne)

bàmbado - carrying shawl for babies

bámballe - terrace, porch

bàmbaŋe - wood for closures

Bámbara - Bambara

bàmbaxu - south

bàmboroso - leprosy

bàmbu - (v.t.), carry on the back

bána - millet sprout

banamba(táfe) - (chigomier) combretum glutinoso

bándaŋe/bandan - worm/caterpillar

bánge (v.i.) - appear, come out, publish

bángandi - (v.t.), create, make appear

bángaye - image, appeal

bánke - bank

bànna - rich

bànta (v.t.) - delay a guest

bántambuna - arbuste sauvage kapokier

bànte - (v.t.), miss (someone), go to visit and find someone not at home

bántiŋe - fromagier, "cheese tree"

bàpoore - fish (capitaine)

bàppe - trap

bàgge - aggression

bára - thread

bára - (v.i.a.) refuse (see balla)

bàraade - teapot

bàrabara - (v.t.) boil

bàraje/i - divine grace

bárake/i - grace, prosperity, divine protection

bárama - (v.t.) wound (an animal with a bullet)

bárandi - (v.t.) (make) refuse (see bara, balla)

báraxato - (v.i.) (become) fat

bàri - because

bàsalle - onion

bàtaana - follower (Islamic faithful)

bàtaxe - message, letter

bátaxi - (v.i.) coat with mud (as a wall of a house)

bàti - (v.i.a./v.i.o.), follow (see batti)

bátte - place (n.)

báto - boat

batti - (v.i.) (inc. of bati) follow

battu - (v.t.) (inc. of batu) follow

bàtù - (v.t.), follow (see battu)

bàtundi - (v.t.) (make) follow

bàtundo - sheep kept at the house as special pet

bàtuuta - magician

báwo - because

bàwuya - breakfast of left-over couscous

bàwuya - to breakfast, lunch

báxa - pagne, light blue

báxa - indigo, light blue

báxa(xaye) - light blue

báxibaxi - (v.i.o.) intimidate, frighten (a child)

báxubaxu - (v.t.) frighten (a child) (see baxibaxi)

bé/beni - relative clause marker

béeda - horse, albino

béelo - dish, saucer-like container

béesu - everyone

béeteye - time of day (9:00 a.m. to 11:00 a.m.)

béexi - (v.i.) to coat with mud, plaster

béexì - (v.i.) spit

bèfe - antechamber

bélifata - girl's cache-sexe, g-string

bénti - (v.i.), break off, tear off

béntu - (v.t.), break off

bétte - remains of cut branch on tree

bí - (v.t., v.i.o.), burn

bída - occult practices, superstition, magic

bìfi - (v.i.) lie flat (on belly), turn over, reverse (see bìppi)

bìfindi - (v.t.), turn over, lay flat

bíida - python

bìire - shed, hangar, shelter

bíki - pen

bímbi - (v.i.) float

bìnne - black

bíraado - food, nourishment, support

bírandi - (v.t.), support (a family)

bírante - living person

bíre - (v.i.), to live

bíre - time

bíriga - wrapper, white

bírimanda - because

bìro - office

bìrongolle - office work

bìsiise - shelter, lanai

bísimilla - (v.t., v.i.) to give hospitality, welcome

bísooru - head wrap, any color except black

bìta - (be) dark, obscure

bìte - obscure

bite - day

bìto - days

bíyindi - (v.i.a.), burn, do burning

bóccó (inc. of bosi) - (v.i.) suck

bòdogu - bushes

bòlle - bump

bòloɲe - lane, small passage

bòno - (v.i.) ruin, spoil

bònonte - spoiled person

bónte - (v.i.), jump

bóode - (v.i.) yell

bóora - (v.i.) undress

bóore - pigeon

bòoto - bag

bóoma - shaft of ronier palm sprout

bòoxo - (v.t.), tear, rip

bórogo - excrement of horse, donkeys, etc.

bòroke - sterile

bòroxonyille - ant

bósi - (v.i.) suck (see bocco)

bòtaxa - mud

bòto - (v.t.) pierce, make a hole

bóyinaare - jackal

bòxoti - (v.i.) pull up by the roots

búbbe - (v.i.) search for dried grass

búcce - small

bùda - mauve, muddy, brown

bùda - (v.t.), trouble

búgantaaxu - vanity

bùla - blue

bùlle - fetish put under a construction

bùllu - (inc. of bùlu) bury, drop something

bùlu - (v.t.) bury, drop something as in 'I dropped smoking.' (see bullu)

bùluɲɲe - vestibule of a compound

búna - gunpowder

bùndaɲe - bow and arrow

bunnu - (v.i.) (inc. of bunu) hit, stick, touch with point

bùnu - hit, stick, touch with point

bùrè - bad, wicked

búruta - (v.t.), remove part of a bowl of coucous or rice before putting sauce

bùruxa - (v.t.), erase; eliminate, destroy, exterminate

bùta - sauce for rice, crushed rice, or tô.

bútiki - shop, boutique

bútte - spirit, courage, fortitude, anger

búttu - (v.i.) (inc. of bútu) angry

bútu - (v.i.), (become) angry

búuda - entada africana

búure - cricket

búuru/i/ni - bread

búuruju/u/ni - ancestor, source, origin

búusi - urine

búusi - (v.i.), urinate

bùusinte - hairless, bald

bwáti - box, can

bùyaqi - guava

C

cáaka - necklace

cáaku - bag

céero - black horse with white feet and nose

D

dà - for, at

dá - direction

dáaba - domesticated animal (four-legged)

dàago - mat

dáaru - yesterday

dáaxa - camp

dába - mat

dábàri - (v.t./v.i.o.), able to do, cast a spell, have the means to do

dabarindi - (v.i.a.), work spells, magic

dàfan-binne - horse, black

dàfan-xulle - horse, white

dàgà - (v.i.) go, be allowed (see telle)

dàgandi - (v.t.) permit, authorize (from a religious perspective)

Dahome - Benin

dákka - brouhaha, 'scene'

dàla - marsh, marigot

dàlla - (v.i.) last, take a long time

dámmolle/i - stomach malady (of infants)

dàmpu - (v.t.) trample, step on, kick

dámpulaɲe/dampulan - sling-shot

dángi - (v.t.) pass, surpass (used in comparatives)

dànganaxu - (v.i.), be sure

dángante - dirty, disgusting

dàntante - a number of

dàntaxi - (v.i.) explain one's reasons, give an account

dáqqu - thirst

dáraja - (v.t.), make popular, appealing

dàrase, daracce - commiphora africana (acacia)

dáre - leaf

dàre - (v.i.) (be) respected

dàre - proud, vain

dàro - (v.i.o.) respect

dàrondi - (v.t., v.i.a.), (be) respectful, show respect

dáwula - charm, power, charisma

dèbe - village

dèbedunke - villager

déeni - (v.i.) slip, slide

dèfò - (v.i.o.), shorten, become short, become near

dèfondi - (v.t.), shorten

dégere - flat

dému-demu-golle - lentel, door protection

dèni - (v.t.), make go, send away

dèppè - short, near

dìbe - acacia seyal

dìbiliŋe - ficus

dìgaame - speech, discourse

dìgaamu - (v.i.) speak

digan-misa-gume - small talk

dígí - (v.t.) harm, damage, hurt (see díkki)

dìgicce - incense

díginya - gums

díina - faith, religion, personality

díisi-yugo - ace (in card game)

díisi-yaxare - ten (in card game)

dìkke - small basket for cotton

díkkí - (v.t.) hurt (inc. of dígi)

dílla - (v.t.) displace, move

dìmbe - (v.i.) move, stir, shake

dímma - instant

dínanta - more than

díndiŋa - sand dune

dìnka - gross, big

dìre - (v.i.) start (he started at the noise); tremble

díreye - thunder

dìsa - scarf

dò - and

dóbbe - earring, measure of gold

dògotoron-ka - dispensary, infirmary

dògotoro - doctor

dòkko - stick, cane

dòliŋe - fishing pole, line

dòlo - alcohol

dòndon-remmu - tambor, drum

dóŋa - elevation, rise (never inundated)

dóoke - there

dòore - banco

dóosa - pagne, dark black

dòroke - gown, robe, shirt

dòroki-xoore - grand boubou

dóron-faranfare - ring finger
    -gille - middle finger
    -lagare - pinkie
    -yugo - thumb
koyin-dorome - index finger

dóromme - finger

dòxo - (v.t.) scold

dú - reflexive pronoun

dùgaane - stack for drying millet

dùgi - (v.i.o.), (be) awaited, expected (see dùkku)

dùgu - (v.t.), expect, wait for

dugundi - (v.i.a.), wait, expect

dùguta - (v.i.), end, finish, escape

dúkku - (v.t.) (inc. of dugu) wait for, expect

dúlle - hunger

dùmbe - red

dúna - world

dúndo - tornado, wind storm

dùɲare - mirror, looking glass

dùɲè - (v.i.a.), accept, agree

duɲendi - (v.t.c.), have, make accepted

dùnteɲɲe - honest

dúudo - already

dúume - (v.i.) endure, remain at

dúuraxu - single person (spinster, widow, widower, bachelor)

dúuro - empty, simple, plain, naked

dúuruxoto - (v.i.) make an effort, do a favor

dúuwa - (v.t.) benediction, present a condolence

dúuwaɲɲe - condolence

F

fá - jujubee

fá - jujubier, ziziphus or thoconta

fàaba - father

fáajiri - dawn

fàamà - (v.i.a.), be separated from, absent a long time, not see or do for a long time

faamandi - (v.c.), keep apart, separate for a long time

fàamì - (v.i.a.)(v.i.o.), understand, be made to understand

fàamu - (v.t.), understand (something)

faamundi - (v.c.), make (something) understood

fáara - vegetable garden

fàarati - (v.i.), neglect

fàare - messenger

fáasandi - (v.t.) protect, help, aid

fàatata - sweet potato

fáayi - watch, look at

fága - (v.t.), fill, satisfy

fágandi - (v.c.) (have, allow) to fill up

fáge - (v.i.a.), fill up, to have served oneself, be satisfied

fágu - (v.i.o.), (be) filled, full

fállanke - last born, youngest

fálle - after, behind

fána - first

fàne - early

fànka - (v.i.) be swollen

fànka - power

fànke - wind

fánge - fight, battle

fàntaɲe - toad, frog

fánti - peanut hoe

fàɲɲe - river, stream

fáralan-sallu - obligatory prayer

fàra-neene - pancreas

fáranfàre - handsome, pretty

fáranfaro - (v.i.) become handsome

Fàransi - France

fàraxu - (v.t.) exchange, replace

fàre - blood

fàre - donkey

fári - (v.i.) look at

fárila - prayer position

fàringije - pig, pork

fàsu - better

fàtaata - sweet potato

fàtanbínne - African, black person

fàtan-xonne - rash, hives

fáte - skin

fáte - (v.i.) become separated

fáteye - cutting, act of

fáxu - (v.t.) have something on, be shown correct

fèene - cream

fèndeli - pagne, under-pagne

fénqenye - hip

féqqe - armpit

férogo - (v.t.) migrate

fésu - (v.t.) winnow

fétte - flea

féxe - dried fish

fí - event, fact

fíccà - (v.t.), vomit

fíccàndi - (v.t.) (make) vomit

fíccè - (v.i.a.), vomit

fíita - black kerchief

filla - (v.t.) double, repeat, reproduce

fillande - second

filleye - doubling, repetition

fiite - skin disease, scabies; in animals, mange

fiitinte - someone with scabies, animal with mange

fillo - two

fimbi - (v.i.), stub (toe), stumble

finà - (v.i.o.), blacken, darken, obscure

finandi - (v.t.), blacken

finkì - (v.i.) (become) blind

finkindi - (v.t.) - blind (make)

finkinte - blind man

firi - (v.i.) surpass

firige - ostrich

fítta - (v.t.), throw

fó - thing

fófó - something, nothing

fólon-teni - flood-plain field

fónde - porridge of millet flour

fòronto - pepper

fóofo - nothing

frézi - strawberry

fú - priceless, free

fu - (v.t.), blow, breathe

fùllaade - hammer

fùlaane - someone

fúlle - Fula

fumbe - what way, what things, how

fún-bunne - boil

fúnce - grain, seed, little bit

fùne - monkey

fúngu - covered palaver hut

fùŋo - (v.t.) surpass

fùrankumme - grave, dead man's hole

fúran-xotte - skeleton

fùre - cadaver

fùrtu - lungs

fùrubante - collective field

fùruja - mourning

fùruja - widow, widower

fùrun-funte - blister

fúrune - charcoal stove

fùto - couscous

fùtte - dowry

fùtu - (v.t.) miss one's aim, fail

fúturo - sunset

fùufe - (v.i.) pant, gasp

fùuge - blossom

fúune - albino

fùura - carp

fúure - canoe, pirogue

fúute - (v.t.), blow upon, fan

fúutu - pull, stretch

fùwaye - foyer

fúxi - (v.i.) bark

G

gaaga - (v.t.) sell

gàara - (v.i.) lie

gàarante - liar

gàarasi - garage

gàare - lie, falsehood

gáawa - celtis integrifolia

gàayi - (v.i.) draw water from a well

gàbe - many, much, a lot

gàbo - (v.i.) be numerous, become many

gàbondi - (v.t., v.i.o.) increase

gàcce - dishonor, shame

gàfaxa - feedbag

gájaame - snack, peanut

gàjalla - troublemaker

gàjalla - quarrelsome

gámma - cock

gàmi - (v.i.) fit, suit, agree

gàmbare - guitar

gammu - (v.t.) fit, agree, suit

Gána - Ghana

gàna - (v.i.) bring in the harvest

gángu - (v.i.) cry out, call

gángundaana - town crier

gánninke - ancestor

gára - indigo

gárasi - (v.i.) hook

gède - well

gèeji - ocean

gèese - thread

gelli - if, since

gèmme - (v.i.) meet (see gàmmu)

génsi - undergarmet, undershirt

gèse - acacia

gèsere - kind of bard

gìboqqi - vomit (for a baby)

gìda - older brother or sister

gìdanyugo - brother

gíde - mountain, cliff

gíjímbé - (v.i.) whinny

gíjime - chest

gìlle - tall, long

gìllì - (v.i.) leave, get up, remove oneself

gìrì - (v.i.) get up, leave, rise up; come from; have just come from (see gilli)

gìribe - wooden spoon, dipper

gìridaano - pastoralists, nomads

gírijoome - bombax costatun, bombax buonopo-zense

gírijoome - kapokier

góde - 5 francs, a 5-franc piece

gòlle - mortar

gólle - work

góllenyaɲaana worker

góllinnoqqu - workplace

gòllo - (v.i.) (inc. of gòro) pound grain

góllutebu - millet-pounding and processing place

gòmme - stomach

gòmmore - fist

gòndome - pilon, pestle

gònje - watermelon

gódi - (v.i.) burn off fields

góobu - blue, printed material

gódiye - burning off

gòore - herd, tribe

gòppe - hawk

gòre - hook

gòro - kola

gòre - (v.i.o.), (be) pounded

gòro - (v.t., v.i.a.), pound grain (see golle)

gòro-ji - burnt yellow-orange

gòte - (v.i.o.), (be) fooled, become clever

gòto - trick, manipulate, play a trick on

gòtonte - clever

gòxi - (v.i.) vomit

gòxu - (v.t.) vomit

gùbo - calabash for liquid

gùbo - bladder

gúda - lump, clod

gùfure - flood plain, flat land

gúlla - stone, projectile

gúlla - (v.t.), stone, punish for adultery

gùmba - ravine, hole

gúmbe - urn, jar, large container

gùmbo - bull, ox

gùme - possessor of, owner of, chief of

gùmo - stick

gùnda - (v.t.) confide, tell a secret

gùndunyogome - giraffe

gúnna - fagot

gùnne - bush, back country

gúppe - hut, shelter in field

gùrabaguraba - Fete of the Uncle's Day

gúrdame - Tuareg

gúrgutte/i/u - owl

gúruja - (v.t.), destroy

gútume - (v.i.), moan, cry

gúubante - hypocrite (twisted, curved person)

gúube - (v.i.) turn

gùwaane - ground squirrel

H

háaqu - need, problem

hàarame - forbidden, thing interdicted by the Koran

hàaraamu - (v.t.) prevent

háccitade - breakfast

háccite - (v.i.), eat breakfast

hádàmà - crowd

hádama-remme - human being, child of Adam

hàlaale - legitimized by the Koran; legitimate child, to be one's own legitimate thing

háqqeti su - all the time, at each moment

háqqilè - intelligence, esprit

hámmi - (v.i.) be concerned with

Hari - God

hári - even

háribi - still, until now

háttaye - tea

háwusa fendeli - pagne, underwrapper in indigo

híiji - (v.i.) go on a pilgrimage to Mecca

híjiibe - chapter

hóoraxu - nobility

hóore - noble

I

ì - they

ízini - factory

J

jàaba - (v.t.), dig (a latrine)

jaábì - (v.i.) reply

jàagu - (v.t.), sell

jáane - whip

jàara - (v.t.) heal, cure, treat

jáara - measure of weaver's warp, length of arm from elbow to fingertips, plus 1 handspan

jàarandaana - healer

jàare - bard, griot

jáase - (v.i.) to be no good

jáasente - good-for-nothing

jàate - (v.t.), count, reckon

jàba - (v.t.) paint

jàbaade - hoe, (large, for cultivating rows)

jábande - fertilized field, made by corraling cows for two weeks in an enclosed spot

jàbare - heat

jàbe - henna

jàbe - goanakier

jàga - (v.t.) search through, sift through

jàga - (v.t.) dig up

jàgaabe - leopard

jàgajakka - (v.i.), vascillate, go and come without knowing what to do

jàganaye - pillow

jàgo - foraging animals who eat newly sown grain

jàkki - (v.t.), praise, flatter

jàla - net

jàlagi - (v.t., v.i.), reprimand, be reprimanded

jàma - crowd, public community, assembly

jàmaane - country, homeland

jàmaane - countryman

jàmba - vulture

jàmba - cannabis

jamba - be at liberty

jàmban-gine - pipe

jàmbante - traitor

jàmpe - sponge, scouring pad of fibers

jàmu - family name

jámu - peace, happiness

jáŋgan-remme - bastard

jànjure - (v.i.) disappear

jàŋu - first labor after rain

jàre - (v.i.), be cheap, inexpensive, worth it

jàre - canine tooth

jàrinte - lion

jàxaseelu - (v.i.) warn, growl, threaten jàxatanɲe - okra

jàxe - sheep

jèbe - acacia nilotica

jèeba - discard pile in a game

jèeje - hunter's blind

jèye - quick

jènjeri-xulle - white egret

jèwo - (v.i.) quicken

jí - water

jìbe - horse, red

jígijike - waterfall

jíibà - (v.t.) kill without
cutting throat

jíibè - (v.i.) to die without
cutting throat

jíita - (v.t.) be unsupportable,
surpass the limits

jìkke - (v.i.) hope

jín-laqqu - riverbank

Jìmmedi - fifth and sixth
lunar months

jò - before, in front, ahead

jogode - ear/head of grain plant,
like corn, millet

jómba - diospyros mespiliformis

jònge - roof

jònko - price

jóɲa - first cultivation of
the year

jòɲu - (v.t.) cultivate a field
one time

jóofè - (v.i.) arrive

jóogi - (v.i.o.) wound, hurt

jóoro - striped

jóota - age mate

jòoxe - bathroom

jòppa - (v.t.) begin

jòqqò - (inc. of joxi) (v.t.)
pour out

jòxi - (v.t., v.i.o.), pour out
(see jòqqo)

jùfò - (v.i.) deepen, become deep

jùfòndi - (v.t.), deepen,
make deep

jùgumunte - lame person

júgumunu - (v.i.) limp, be lame

jùla - merchant

jùlaaxu - commerce

Júma - Friday

jùngunte - hunchbacked

jùppe - deep

K

ká - house

kà - (v.t.) insult

káane - in front of

káara - at the side of, side (body part)

káara - home, homeland

kàara - near

kàaranke - countryman

káasi - glass, measure for tea

káawá - (v.t., v.i.o.) dry

káawante - dried, dry object

káawu - mother's brother

káayiti - paper

kába - (v.t.) forbid, prevent, interdict

kàbu - nine

kàbunde - ninth

kácce - rope

kaccinte - snake (general)

kádo - Dogon

kàfi - (v.i.a.), join up, add

káfiri - kaffir, pagan, non-believer

kàfu - (v.t.) add, join (see kappa)

kàfumanto - collected people, crowd

kága - (v.t.) scratch

ká-gume - head of household

kàllà - (inc. of kara) (v.i.) die

kàlle - death

kàllengora - joking relation, cousins germains

kàllo - in-law

kàmbe - tooth

Kámbiya - Gambia

kámbu - (v.t.) chew, bite

kàme - hundred

kámisoli - camisole, top

kàmma - on, upon

kàmme - rain

kámpe - wing

kámpi - (v.i.) fly

kàmpinna - thundercloud

kàndaara - time of clearing brush from the fields

kànde - basket

káne - perfume

kane - stalk

kánjambare - toucan

kànjanne - rabbit

kánkan-baara - side of head, jaw

kànnà - (inc. of kànu) (v.i.) become afraid kànne - fear

kànu - become afraid (see kànna)

kárte - playing card

kátamaŋŋe - soil, dark; heavy mud in wet season, very dry in dry season

káŋŋe - gold

káŋ-hoore - pure gold

kàppà - (inc. of kafu) (v.t.) add, join

kàppa-lemme - colleague, co-worker

kàrà - (v.i.) die

kárá - (v.t.) break

kàrago - five

kàragande - fifth

kàrankarajaaxe - mother whose childred die(d) at an early age

kárankaran-booma - calf of leg

káré - (v.i.o.) break, broken

kàrì - (v.t.) cause to die, kill

kásàppé - hard, important, bad-tempered

káti - (v.i.a.), touch (see katti)

kátoye - fat

kátta - towards

kátti - (inc. of kati) (v.i.) touch

kátti - before (toward)

kàtu - (v.i.) be able to, hit the mark (see kattu)

kátu - (inc. of katu) (v.i.) hit, strike, hit the mark, succeed

káwule - hot season

káwulen-xaju - malaria

kàyì - (v.i.o.), insult

ké - this, that

keeta - now

kènne - guinea fowl

kèye - ronier palm

kèro - diamonds in cards

kiide - baobab

kiide-saraane - adenium obaesum

kiflu - double/soul

kìina - husband (term of address)

kìine - husband (term of reference)

kíitaana - judge

kíite - judgment

kìlle - road, path

kìmbakka - east

kíne - crocodile

kìneye - hot season

kíní - (v.t.) give (see kinne)

kínne - act of giving

kínni - (inc. of kíne) (v.t.) give

kìnqenna - west

kìnsiga - noon period, between 11 a.m. - 2 p.m.

kìnye - (v.i.), arrive

kìŋŋu - cooking fire, outside kitchen

kìra - (v.i.) spend the day

kìrandi - (v.t.), put up forvthe day, to make pass the day

kisi - (v.i.) save

kísima - grandfather (term of address)

kìsime - grandfather (term of reference)

kìtà - (v.i.) amass wealth, have, get (see kìtta)

kítaabe - book

kìtè - (v.i.) have, amass wealth (see kìtte)

kìteere - other

kìteye - action of attaining

kìtta - (inc. of kìta) (v.t.) to have wealth, amass wealth

kítte - arm, hand

kìtte - (inc. of kìte) (v.i.) have wealth, amass wealth, be rich

kíttin-degere - palm of hand

kíttin-xanne - wrist

kìye/-o - sun, day

kò - (v.i.) speak, say

kòbo - antechamber of a round house

kòcce - pebble

Kódowari - Ivory Coast

kòmbe - breast

kòme - slave

kòme - slave, captive

kómpe - room, bedroom

kónke - (v.i.) go bankrupt

kòosi - (v.i.) scrape clean

kòota - day

kóperatifu - cooperative

kòra - mirador (palaver platform)

kòri - (v.i.) sift

kòre - family, group living within a compound, extended family

kòri - (v.i.) be unable to, to fail at

kòri - privation (n.)

kònkoto-dumbe - fez, maraboutic

Kóròbóro - Sonrai

kóromu - shell

kòrosi - (v.i.) watch over, watch out, take care of

kóti - (v.t.) pluck, remove leaves (see kotto)

kótto - (inc. of koti) (v.t.) remove (feathers), pluck

kóye - week

kòyì - (v.i.) show

krèyon - pencil

kù - (v.t.) give

kùfune - hairdo, headress

kúfune - hat

kùmme - hole

kundu - thus, therefore

kúnke - shoulder

kúnkutu - lump, ball, measure

kúnyí, kúnyì - (v.i.) greet

kùmme - hole

kúmu - (v.i.) light (match, fire)

kúmu - (v.i.o.) be lit

kùndu - manner, sort

kúnaaru - shelters

kùri-gumme - war chief

kúrumba - new

kútí - (v.i.) be cut

kútú - (v.i., v.i.o.) cut, break (as rope), sever

kúurú - (v.i.) keep quiet

kùyì - (v.i.o.), give

kùyì - (v.i.) dream

L

là - ability, competence, capability

láabe - (v.i.) be clean

láada - custom

láate - far, distant, long

làbo - knife

láaxa - light millet puree

làga - (v.t.) treat, behave toward

lagare - (v.i.) be last

Làgine - Guinea

làmaane - a little

lámbure - cloth, rag

làmpa - lamp, light

lámpan-ji - kerosene

laqqe nyéngendini - (v.i.) frown, displace the mouth

làseme - (v.i.o.) be troubled, burdened, upset, at wit's end

làxafiya - peace, rest, repose

láxan-ji - saliva

lálle - canari, clay jar

làmbùrê - rag

láqqe - mouth

làxadun-safaana - master of words

léele - small turtle

lèkoli - school

lélàanè - blackbird, merle

lèlle - time of day, 2 p.m. to dusk

lémburu - orange

léminaxu - youth

lém-yáxare - daughter

lémine - child

lènki - today

lere - hour

léru - dried fish and millet, and peanut paste

léya - sacrificial sheep

Líbi - Libya

lífi - (v.t., v.i.o.) sew (see lippi)

lífindi - (v.i.a.) sew

líkke/i/u - burden

líppi - (inc. of lífi) (v.t., v.i.o.) sew

líŋó - (v.i.) be sweet, nice, good

lònjuuru - trouble, problem

lùngunte - deaf person

líŋe - sweet

lúlla - brain

lùngù - (v.t.) turn a deaf ear towards, ignore

lúwaase - rent

lúutu - (v.i.o.) be stuck in mire

M

má - mother (term of address)

mà - until

màáma - grandmother

máaná - (v.t.) recite, converse

màanyo - bride, bridegroom

máara - brand, mark

máaro - rice

Mákka - Mecca

mákka - corn

mákka-ji - yellow

Màli - Mali

málla - snake (type of snake)

mállanbinne - blacksnake

mána - plastic

mánankumme - capitol agent

mánáxá - (v.t.) stir

màne - stalk (dried)

mánjaare - cowrie

mango - mango

ma nya - not normal, bad, not done

mángaŋŋe - noise

màra - granary

màra - (v.t.), train, educate

márafa - rifle

màran-remme - grainery for women

mànne - what?

màremmu - kinsperson

Màrok - Morocco

màxa - auxiliary negative

m`xa - postposition for possession

màxambane - young man

mè - similar

mé - together, each other, reciprocal pronoun

mènqalle - mitgall - measure of goal

mènjaaɲɲe - companion, friend

méramelle - hail

mèrexe - straw, dried plant parts

mésellin-yiraame - indigo cloth with white designs

mèxe - iron

méxe - dirty

mèxen-si - bicycle

méxente - misbehavior

minì - (v.i.) drink (see minni)

Míni-xaso - tenth lunar month, month of breaking the fast

mínne - where?

minni - (inc. of mini) (v.i.) drink

miri - (v.i.) weave

misiide - mosque

misikiine - poor person, pauper, devout person

Misilime - Muslim

móbili - automobile

mòlle - bean

mòlle dare - green (bean leaf)

móllo-ji - bean sauce

móodi - marabout, scholar

móodin-remme - butterfly

Mòritani - Mauritania

mòsiibo - catastrophe, misfortune

mòti - (v.i.) rot (see mòtto)

móto - motorbike

mòtte - pus

mòttò - (inc. of moti) (v.i.o.) rot

mòxo - fashion, way

mòyi - ripen

mòyinte - ripe thing

mùgu - hear

mùkke - stranger

mùkku - shoe, babouche

mùlle - cold

mùmunte - mute person

mùngu - (v.t., v.i.o.) forget

mùnnafa - purpose, raison d'être

mùru - foreskin

múrunte - uncircumcized boy

mùsulaha - social talk

múude - measure of quantity
(about 3 kgs)

mùumù - (v.i.) become mute

múurandi - (v.i.a.) look at

mùurì - (v.i.o.) be looked for,
sought after

mùurù - (v.t.) look for

mùurundaara - seeker

múusine - cat

múxi - (v.i.o., v.i.a.), hide

múxundi - (v.t.), hide

múxundindi - (v.i.a.), hide
(someone)

N

ń - 1st person singular, I

nà - cow

nàabure - wealth, riches, animals

nagaani - (v.i.a., v.i.o.), herd, be herded

nágáanú - (v.t.), herd, pursue, follow after

nàfa - a profit, to profit

nàgaana - shepherd

námbara - (v.t.) cheat, trick

nàngalle - cattle pen

ná tabatte - spades in cards

náwaari - (v.t., v.i.o.) welcome

nàwo - (v.i.) make easy, diminish

nàwondi - (v.t.) facilitate, reduce

naxa - between

nàxato - four

nàxatande - fourth

Náxa-xaso - eleventh lunar month

néene - tongue

néesi - snow

négife - measure, small pan, about one-half cup

nètaane - rice with peanut sauce

nétele - design

ni - to be, is

ní - (v.t.), defeat

nìmijatoraaxu - navigation

níyìndì - (v.i.a.), vanquish, win

Nízer - Niger

Nízeriya - Nigeria

nò - there

nón-dò-nón - immediately, on the spot

nòoge - left

nóore - wooden bowl

nòqqu - place

nòxo - in, inside

ntá - negation of auxiliary wa

ntaxa - negative subjunctive auxiliary; used to express sense of 'no longer'

nùxudun-kutu - stomachache

núxùnne - nose

nùxuru - harness

núxun-bote - nostril

nùxun-remme - intestine

nùxunte - pregnant

nyáaxame - meal, evening

nyá - (v.t.) do, become, (v.i.a.), do well, succeed

nyàanyà - (v.t.) to grill, fry

nyàanyè - (v.i.o.) be grilled

nyága - (v.t.) make demands on

nyàmari - (v.i.), permitted, authorized

nyámmu - vagina

nyáriwalle - clay and gravel plain

nyàxa - ceremony

nyàxamala - casted people

nyáxámí - (v.t., v.i.o.) mix, stir

nyáxanyaxa - (v.t.) cajole, persuade

nyèkka - (v.t.) equal

nyème - (v.i.) be completed, finish

nyènge - (v.i.o.) be displaced, curved, deformed, moved from normal position

nyéngendi - (v.t., v.i.a.) displace, make curved, deform

nyí - (v.t., v.i.), find

nyìime - tendon, vein, nerve

nyèru - seven

nyèrunde - seventh

nyéxe - fish

nyìinye - earth

nyíinye - mouse

nyòŋo - carry water

nyòŋo-gedu - well for drinking water

nyóngoto - (v.i.) squat

ŋ

ŋá - at, in

ŋáali - dichrostachis glomirata

ŋànniye - spirit, good-will

ŋáranyaŋŋe - ugly

ŋóoliye - ray of light

ŋùno - pants

ŋùnyi - (v.i.o.) open

O

o - we

Óltowolta - Upper Volta

P

páaka - dagger

páasi - ticket, fare

pálanteri - window

pálomaane - dark indigo blue

píngi - vaccinate, inject

pálomaati - bazin pagne colored with light indigo

pòmba - bridge

pómpe - pump

pórowalle - valley

póti - measure, small pan, about one-half cup

pullipullaane - hearts in cards

R

raqqe, láqqe - mouth

rágaana, régaana - dancer

rágá - (v.t.), catch

ràgande - receiving

ráge - (v.i.) dance

ráge - (v.i.o.) (get) caught

ráqqe - side of hill, foothills

ráyi - (v.t., v.i.) teach, counsel, guide

rén-dumbe - newborn (red-child)

rí - (v.i.), come

ró - (v.i.), enter

rondi - (v.t., v.i.a.) enter, put in

ròxe - young, small

róxo - (v.t.o.), borrow

S

Sàaban I, II - seventh and eighth lunar months

sáabara - cooking pot

sàabune - soap

sáada - pile, heap (of meat)

sáada - (v.t.) put in a pile

sáadò - before

sàafe - spade for planting

sàaferi - engage in business

sàage - (v.i.), return, repeat, do over

sáaju - horse, red with white feet and nose

sàane - clubs in cards

sàane - star

sàaraana - parent

sàare-siino - years since birth

sáasa - now

sáase - thorn

sàaxe - mother

sàdaxa - sacrifice, alms

sàfaare - medicine

sàfa - (v.i.o.) write

safandi - (v.t., v.i.a.) write

sàfe - (v.i.o.) (be) written, enscribed, registered

sáfaye - gri gri with writing on it

sàge - (v.i.) remove branches from trees

sáha - health

sáhante - healthy

sáheli - north

sálaana - someone who prays

sálangu - (v.t.) clean, rinse out

sálli - (v.i.) pray

sálle - religious festival

sállifana - first prayer time

sálliji - water for ablutions

sállumna - private field

samàqqe - snake (euphemistic term used by women)

sámbe - grewia bicolor

sámidooru - cafetan, tunic

sámpa - snack of fresh millet

sámpa - claw

sáne - (v.t.) castrate

sángà - (v.t., v.i.) amuse

sànjanne - harvest, harvest time

sákke - woodworker (Fula name)

sánku - (v.i.o.) become lost

sángi - (v.t.) disperse, scatter, (grain, coals, etc.)

sántiri - center

sáppa - group

sáppe - salt

sáqqa - (inc. of saxu) (v.i.a., v.i.o.) lie down

sáran-siqe - measure, size of a man with arms raised (ca. two meters)

sàre - person

sàrefana - ancestor

sàriya - law, custom, practice

sáwante - gay, happy person

sáwuta - adze

sáxa - bed

sáxa - market

sàxu - (v.i.a., v.i.o.) lie down (see sàqqa)

sáxunte - stagnant, lying about

sédí - (v.i.o.), throw away

sédini - (v.t., v.i.a.) throw away

séera - (v.t.), imitate

séebo - quicksand area plain, infertile

séere - (v.i.o.) (be) imitated

séfe - (v.i.) speak

sége - back

ségene - nail, claw

ségeru - nausea

ségu - (v.t.) carve

ségu - eight

sègunde - eighth

sèlife - knife

sélin-yelle - ankle

séliŋe - chicken

sélla - outside

sélla - (v.t., v.i.a.) sweep

selli - if

sémbe - strength, marrow

Sènegali - Senegal

sèngete - snack, sugared couscous

sétte - (inc. of setu) go up, mount, (ride an animal)

séxenne - balanites aegyptia, wild date

séyi-nyiìnye - sandy soil

sí - (v.i.), shave

sì - horse

sîba - type of dog

Sîbiti - Saturday

sìgàrétì - cigarette

sigí - (v.i.) stop (see sîkki)

síginde - construction

síìbà - (v.t.), make a sound of distrust, tsk tsk

síìbè - (v.i.), tsk-tsk, sign of disgust

síìre - cucurbit, climbing vine, eaten for fruit (used in sauce)

síìsi - chair

sîkka - (v.t.) suspect, doubt

sìkkande - third

sîkkeye - trebling, repetition

sìkko - three

Sìlaame (var. of mìsilime) - Muslim

Sìlamini - Islamic

sìllansigi - raise legs like a horse playing on its back

símma - (v.t.) think

símme - tobacco

sìna - year (of age)

sínema - cinema, movies

sínqì - recline on one's back

sìngiri - (v.i.) shiver

sìŋa - sandy soil

síppa - (v.t.) sell (milk)

síre - good

sìrime - liquid butter

sírime - mosquito

síró - good, beautiful

síroye - goodness

síne - year

sìnqe - beard

sóbe - excrement

sòbì - (v.i.) suspect

sógone - (v.i.) measure, elbow to fingertip

sógone - forearm

sógonan-tombe - elbow

sókke - grass

sóli - pour (gunpowder into a gun)

sòmbi - porridge

sòndoli - candle

sòndome - heart

sòobe - seriousness, serious matter

sóoji - shock, corn pile for drying corn

sóoma - eldest

sóome - lip

sóose - snack, granulated couscous in milk

sóoxi - visit someone in their absence

sòoxò - (v.i.), applaud

sóowe - (v.i.) save

sóppi - (v.i.) cut brush

sòrdaasi - jack in cards

sòrè - (v.i.a., v.i.o.), cook

sòrò - (v.t.) cook

sòrodasi - soldiers

sòrokompe - kitchen

sòxaana - farmer

sòxò - (v.t., v.i.), farm

sòxo - (v.t.) dig (a well)

sòyi - (v.i.) laugh

sòyi-kambe - incisor

sù - all

sùfa - (v.t.) stab, sting, embroider

súgande - choice

súgandi - (v.t., v.i.a.) choose

sùgì - (v.i.), nurse, breastfeed

sùgo - goat

súkke - follow

súmbu - smell, sniff

sútte - thicket

súmmì - (v.i.) fast

sùnka - pass the evening

súnsu - stack of peanut plants drying

Sùn-xaso - ninth lunar month (month of fasting, Karem, Ramadan)

Súràqqé - Moor

sútura - toilet

sùugù - (v.i.) sing

súuma - millet, dwarf millet

súuni - (v.i.) blow nose

sùure - tô (millet puree)

súuxaana - jealous person

súuxu - (v.t.) be jealous, envy

súwa - firewood

súwan-guma - bundle of firewood

sùxuba - morning

T

ta - as soon as, has only to

ta - time, occasion

tá - foot

tàara - concubine (legal)

táaxú - (v.i.) sit, install oneself

taaxundi - (v.t.) to set, place

tabaande - spotted, flecked

tábeli - table

tábule - cloud

tàbulo - blackboard

tàfù - (v.t.) tie

tàgà - (v.t.) build

tàge - blacksmith

tàgè - (v.i.) built

tàgeye - wall

tàlla - pillow

tàkki - swear on the Koran

tákki - (inc of táge) butt, gore

Tàlaata - Tuesday

tàme - sifter

támma - piece of money

támma - pagne, wrapper

támere - dates

tàmì - (v.i.o.), taste (see tàmmu)

tàmme - lance

támmu - ten

tàmmu - (inc. of tàmu) (v.t.) taste

támmunde - tenth

tàmpi - (v.t.) fatigue

tàmpinte - sufferer

tàmù - (v.t.), taste (see tàmmu)

tán-dorome - toe

tán-fille - twenty

tàngà - (v.t.) watch over, guard

tángaana - fisherman

tàngè - (v.i.o.) watch

tángí - (v.i.) fish

tán-junxo - heel

tán-kabe - ninety

tán-karage - fifty

tán-naxate - forty

tán-nyere - seventy

tán-nyiime - Achilles tendon

tan-sege - eighty

tan-sikke - thirty

tán-tumme - sixty

táɳe - forehead

tàppà - (inc. of tafu) (v.t., v.i.o.) tie

táqqe - (v.i.) share, part

tàraane - traveller

tàsalle - teapot for ablutions

tátà - term of addrss for older brother or sister

táweye - heat, fever

táye - hot

táwó - (v.i.o.) heat up

táxandi - (v.t., v.i.a.) divide, share

táxaye - sauce for rice

táxe - mat

té - butter, oil

tèllè - (inc. of daga) go

tèlli - paved road

tęllu - receeding hairline

téloŋo - (v.i.) become upright, be collected, well organized

téleŋonte - well organized, straightened out

témburu - stamp

tèppu - sandal

tèrè - (v.i.) walk

térinka - (v.t.) listen

térin-yaaxe - spring

tétu - (v.t.) filter

tèye - right

tèyinne - co-wife

téxé - (v.i.) rain

ti - (v.i.) say

ti - with

tifí - (v.t., v.i.o.), plant, put seeds in holes (see tippi)

tiga - peanut

tigan-te - peanut field

tiiga - (v.t.) thank, congratulate

tiigaana - one who thanks (God)

tiiru - vertigo

tilliise - tent

tími - play an instrument

Tineeni - Monday

tinge - anus

Tinizi - Tunisia

tintiŋa - elevation

tín-kambe - buttocks

tinte - near

tiŋá - carry

tiŋé - (v.i.o.) carry

tiŋŋe - behind

tippan-xolle - calabash for planting

tippí - (inc. of tifi) (v.t., v.i.o.) sow seeds

tixan-te - peanut field

tiye - meat, wild game

tó - (v.i.) fart

tóge - upper thigh

Tògo - Togo

tógotokke - amoebic dyssentery

tólomi - (v.i.) turn

tómbe - on top of, at the top

tónge - hoe

tòni - (v.t.), swallow

tònte - picket, stake

tònto - share meat in a traditional Islamic fashion

tòɲɲo - counsel, teach

tóolu - corrugated metal roof

tóora - (v.t.) bother, trouble

tóorè - (v.i.) suffer

tóoro - (v.t.) bother, disturb

tópotopani - spotted, dotted

topoto - (v.t.) follow faithfully

tóqqo - (inc. of tóxo) (v.t., v.i.o.) to stay behind, leave behind

tóro - ear

tòro - ficus

tóron-xuro - ear wax

tóxi - (v.t., v.i.o.) stay behind (for good), die, drown

tòxo - name, given name

tóxo - (v.t.), leave, stay (see tóqqo)

tù - (v.i.) know

tù - want, need, desire (n.)

tuba - combretun micranthum

tùbaabu - French, European, white man

túbulaaji - short pants for murunte

túfulle - ball of prepared grain; corn, millet, rice

tùga - (v.t., v.i.a.) pay for, make up, repay

túgo - wound, sore

túgunnu - little, young

túkka - close to, against

túkke - flow together

tùllunka - beehive

tùlle - bee

tùmbe - sclerocarya birrhoea

tùmmu - six

tùmmunde - sixth

túngo - mortar

túnguro - termite hill

túnni - (v.i.) dive

tùnsi - (v.i.) accompany

túriki - camisole, blouse

túriki-lemme - underwear

tùro - ficus gnapholo carpa

túruɲɲe - hyena

túubi - (v.i.) repent, convert

tùudo - khaya seneglensis

túufa - brick, banco brick

tùuma - (v.i.) rest, relax

tùuri - (v.i.) (become) idiotic

tùuríyè - stupidity, madness

tùurinte - fool

tùwaxu - knowledge

tùyì - (v.i.) be known

W

wàaga - next year

wáajibi - (v.i.) be obligated

wàarà - (v.t.), open up

wáaxi - brother

wáaxi - brother, cousin

wàaye - anogeissus leto carpus

wàcca - now

wájibi - inevitability, obligation

wàllà - (inc. of wara) (v.t., v.i.a.) put down, leave behind, leave alone, let go

wàlla - (inc. of wari) (v.i.) see

wàndalle - wild duck

wàngare - cordyla africana

wánqí - (v.t.,v.i.) - wash

wárage - tea leaves

wàra - (v.t.) put down, leave behind, leave alone (see wàlla)

wàri - (v.t.) see (see wàlla)

wàrijaxe - luck, fortune

wáronda - antechamber of a banco rectangular house

wàtte - disease

wáxati - time, moment, hour

wáxe - madness

wàyi - (v.i.) butcher

wàyindaana - butcher

wolla - or

wóllo - yellow orange

wòtoro - wagon

wù - (v.i.) cry

wùjunne - thousand

wùlli - (v.i.) wake up

wùlle - dog

wùno - pants

wùnu-xoore - bouffant pants

wùre - under

wùri - last night

wùro - night (dusk to dawn)

wùrù - (v.i.) fly

wùrundi - (v.t., v.i.a.) - spin (cotton)

wùtaade - handle

wùtu - (v.t.), take, carry (see wùttu)

wùttu - (inc. of wùtu) (v.t.) take, carry

wùyì - pass the night

X

xa - you (plural)

xáame - medical plant

xáana - iguana

xàare - stream

xáaru - vociferate

xàasá - (v.i.) bleat

xáase - termite

xáaxe - sputum

xáaxo - rainy season

xábaane - egg

xàbiile - type

xàbiila - clan, family

xábunte - devoute, profound belief

xábura - grave

xaccu - (inc. of xasu) (v.t.) draw off, take, dip out

xàjì - become sick

xàjinte - sick person

xàliibe - writing tool

xálisi - money

xálle - possession, property (euphemism for sexual organs)

xámba - terminalia laxiflora

xàme - ash

xámu - (v.t., v.i.a.) milk

xàna - friend

xánjàra - corner

xànyaana - hunter

xànye - (v.i.) hunt

xánné - (inc. of xánú) (v.i.) fall

xánne - neck, language

xáppitane - caftan

xàra - (v.t.) study, learn, read

xàre - (v.i.) read, study

xàrabe - bit (for horse)

xàrabun-kaccu - bridle

xàralle - tamàrindus indica

xàramóxe - teacher

xàramóxo - title for teacher

xàraɲɲa - (v.t.) read

xàraɲɲaana - reader

xáraxame - galamain, gourd measure

xáraxamme - drinking gourd

xáre - stalk, shaft, handle

Xàrite - Kharite

Xásanne - first lunar month

Xásanne-xoxone - second lunar month

xáse - old

xasi - (v.i.o.) (be) drawn off, taken away (see xaccu)

xasi - (v.i.a.), cut grass

xasindi - (v.i.o.) cut grass

xásó - (v.i.) age, become old

xáso - month

Xásonke - Khassonke

xasu - draw off, take away, cut/gather grass (see xaccu)

xáta - (v.t.), chase out, drive away

xátti - milk

xàwa - (v.i.) ought to

xáwuye - brute, rude person

xéefe - bile

xéela - sugar cane

xéeri - happiness, fortune

xeèto - cache-sexe, g-string

xémeccu - scissors

xémpe - to go to limit

xènqaana - sleeper

xènqè - (v.i.) sleep

xènqente - sleeper

xènqo - sleep (n.)

xerèxe - saddle

xénsendi - (v.t., v.i.a.) measure

xéxe - (v.i.) skin (an animal)

xíile - mitragyna inermis

xíise - (v.i.) yell

xíllí - (inc. of xíri) (v.i.) call

xíni - (v.i.) swim

xínyi - (v.t.), bite

xìrin-xiixi - swollen lymph glands

xìrisaxu - adulthood, age, responsibility

xìrisi - adult

xìrisun-xaran-noqqu - literacy center (place where adults read)

xóbé - (v.i.o., v.i.a.) sell, be involved in trade, do selling

xóbó - (v.t., v.i.a.) buy

xòdo - seashell, shell

xolle - calabash

xónne - enemy

xònto - penis

xóoda - ball

xóoda-kati-raxe - ballfield

xóodo - lower back

xòore - big

xóoré - (v.i.) gathered

xòorò - (v.t.) enlarge, become big

xóoró - (v.t.), gather, collect

xómi - water a plant

xómindi - (v.t., v.i.a.) water a plant

xóre - charcoal

xóre - throat

xóre - prosopis africana bamboo

xori - question word

xori - wish, hope (v.)

xùro - excrement

xóroba - heavy brush, dense brush, woods

xóse - (v.t., v.i.o.), break, fracture

xósoye - act of breaking

xòte - hard, expensive

xótò - (v.i.) become hard, expensive

xótte - bone

xòxo - great grandparent/ grandchild

xóxone - younger brother

xubaare - news of, information about

xúbe - house, rectangular banco

xúde - thigh

xúlle - white

xùmbane - tomorrow

xumana - (v.i.) get weak

xúme - cheek

xúra - (v.i.) shine, become white

xùru - (v.i.) defecate

xúrungo - knee

xúrungun-beelo - kneecap

xúrúsí - (v.t.,v.i.o.), cut throat

xùso - young girl

xútte - pile of brush

xúurunte - grey, dusty

xúuruye - fog

Y

ya - emphatic partical

yàafe - bauhinia reticulata

yáage - honey

yàagu - (v.i.) have shame

yáala - stroll about

yáaxan-dunnaru-binne - sunglasses

yáaxan-fate - eyelid

yáaxan-kumme - eye socket

yáaxan-ji - tear

yáaxe - eye

yànga - (v.t., v.i.o.) go down, descend

yàqqe - wife

yàmba - be proud

yámpa - (v.t., v.i.o.) pardon

yáraxate - meal at noon

yàxaana - a wife-seeker

yàxare - woman

yàxarin-fana - first wife

yàxarin-xase - queen in cards

yàxì - (v.t., v.i.) marry

yèere - heifer

yéeru - last year

yéeso - face

yèliɲe - bird

yèlin-miseta - clubs in cards

yèlle - penis

yèllin-funsu - testicles

yélumbeye - lightning

yère - here

yérege - (v.i.o.) stir up, whip up

yèti - (v.i.o.), tied up (see yètti)

yètti - (inc. of yèti) (v.i.o.) tie up

yètu - (v.t.), tie (see yèttu)

yèttu - (inc. of yètu) (v.t., v.i.a.) tie up

yíde - axe

yí (ŋá) - at, in

yígá - (v.t.), eat

yígé - (v.i.a., v.i.o.), eat

yíge-fo - things to eat, food

yiìlè - (v.i.) walk about

yìllè - (v.i.) return, return to an action

yìlle - millet

yìmbe - fire

yìmbin-xore - coals

yim-xotte - skull

yímman-kara - headache

yímme - head

yìngaame - hippopotamus

yín-naxaane - crown of head

yìnte - hair

yìramme - cloth, clothing

yìran-xáse - rag

yírigi - this year

yítte - tree; medicine

yòkke - dish, plate

yòkki - property, utensils, implements

yónki - breathe

yónki - soul, vital force

yònto - (v.t., v.i.a.) push

yóole - drown

yúgo - man

yúgo-xase - king in card game, old man

yúruwe - roomy, ample, to be easy, large

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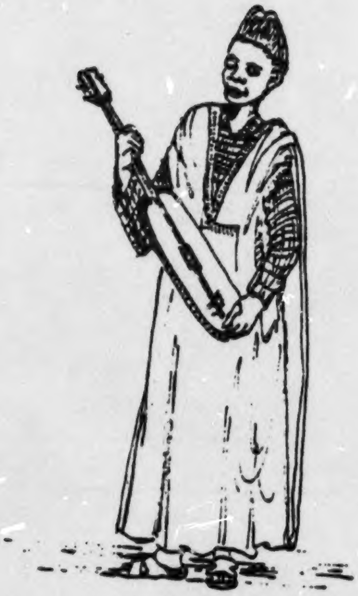

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